

VIPASSANA/ANAPAN MEDITATION EXTRACTS (collected from Various Books and PDF)(Important points collection from various books) 14-Aug-2021

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• What I have understood till now (VIPASSANA) (14-08-2021)◇

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• **ANAPANA breathe observation UNDERSTOOD FULLY NOW**

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Updated 14-Aug-2021

**** ALL BREATHING MEDITATION shall be done in SITTING or STILL POSITIONS ONLY**

THOSE WITH TINNITUS ISSUE MUST NOT DO touch of breathe observation at NOSE TIP (saw and log-wood example technique) as that creates TINNITUS problem in my case and so I use philtrum on upper lip just below nose door for such observation instead. BUT I CHOSE NOT TO perform TOUCH OF BREATHE OBSERVATION TO AVOID TINNITUS ISSUE. I just perform VIPASSANA BODY SCAN right after breathe observation at NOSE DOOR.

[NOSE TIP contact with breathe observation (saw and log-wood example technique) in my case SPEEDS UP NEURONAL ACTIVITY and CAUSES TINNTIUS TO ARISE AGAIN and hence I do not perform CONATCT POINT OBSERVATION at NOSE TIP. I may chose philtrum just below nose door for contact point observation but never nose tip as that re-starts- my tinnitus issue

**** Philtrum/cleft is a tiny spot just below the nose doors [both oval shaped nose tips] (commonly referred to as UPPER LIP at meditation centres) and breathe that accumulates there is concentrated or very tiny in quantity and is observed as it touches the philtrum to enable subtle vibrations signalling start of vipassana body scan.**

**** All meditations are performed with EYE's CLOSED ****

ANAPANA-4 elements pdf

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To begin meditating, sit in a comfortable position and try to be aware of the breath as it enters and leaves the body through the nostrils. You should be able to feel it either just below the nose or somewhere around the nostrils. Do not follow the breath inside the body or outside the body. Just be aware of the breath at the place where it brushes against and touches either the top of the upper lip or around the nostrils. If you follow the breath in and out, you will not be able to perfect your concentration, but if you keep aware of the breath at the most obvious place it touches, either the upper lip or around the nostrils, you will be able to develop and perfect your concentration

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ANAPANA breathe observation in a summary:

A SADHAK shall FIRST FIX their mind's vision EXACTLY at NOSE DOOR. If a SADHAK is able to SEE NOSE DOOR with eyes closed (using mind's eye), then SADHAK has correctly FIXED their mind's vision. The sadhak shall train them in such a way that they are able to see nose door through mind's eye during entire meditation.

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The INHALE and EXHALE shall AUTOMATICALLY COME to nose door, hence NO force or regulation of breathe is necessary once sadhak has FIXED their mind's eye at nose door. All then one has to do is to OBJECTIVELY OBSERVE breathe INHALE and EXHALE, mind's vision sitting right there at nose door maintaining ABSOLUTE EQUANIMITY.

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Just like a security guard or a gatekeeper sits right there at the entrance and observes every one that come in and goes out, and he does not follow any one who comes in goes out, in same way one shall observe breathe fixing mind's vision right there at entrance of nose door.

90% OF BREATHE OBSERVATION is done at NOSE DOOR as mentioned above, and a SADHAK can then move to BODY SCAN right after ANAPANA meditation at nose door.

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As per my experience, there are **THREE stages of ANAPANA breathe observation** meditation:

In ANAPANA MEDITATION of breathe observation at nose door (without missing even a single breathe), we SIMPLY FOCUS our attention where mind's eye is fixed exactly at NOSE DOOR, and Inhale and exhale is automatically observed as a whole, as one unit, as breathe enters or flushes out.

During ANAPANA breathe observation meditation, IF ONE IS ABLE TO SEE or VISUALIZE NOSE DOOR with eyes closed using MIND's EYE or inner vision, then one has established or fixed focus at nose door correctly and all he has to do is to automatically observe inhale and exhale that happens at nose door.

A BREATHE OBSERVATION meditation (ANAPANA in any form or stage) must be performed with equanimity and objectively, without any analysis [BLANK MIND, but aware mind], just seeing the breathe INHALE AND EXHALE (exactly at or outside the nose door) as it is, without forming any opinion during breathe observation. NOT DOING so, there is a DANGER of creating more DEFILEMENT OF MIND or SANKHARA, as every breathe you observe along with craving, aversion, thoughts, perceptions, analysis of any type may affect your body system by generating sankhara or defilement of mind that will affect your day to day life.

A SADHAK is usually affected by flow of thoughts during meditation and as thoughts start to flow, sadhak must use their WISDOM to abandon them as soon as they arise, realising the danger of wallowing in them. Some thoughts may be pleasurable but sadhak must use their wisdom as to "ALL THOUGHTS are nothing but an illusion, dream like without any substance (no-self) and hence why indulge in them and waste precious time? Being aware of danger of creating more sankhara or defilement of mind a sadhak must OBSERVE EVERY BREATHE at nose door with absolute equanimity. SIMPLY OBSERVE the breathe with a NEUTRAL mind that is AWARE.

IMPORTANT: A sadhak shall start ANAPANA meditation starting at NOSE DOOR before going to observing of breathe at nose tip. Every breathe observation at nose tip may be OPTIONALLY followed by body scan, but MUST be followed by observation of breathe at nose door before closing anapana meditation. A sadhak usually spends 90% of time, breathing observation at nose door and 10% of time for observation of breathe at nose tips that is optionally followed by body scan that lasts for at least 20-30 minutes or so.

ANAPANA Steps:

Stage-1 RELAX till breathe has calmed down (2 to 5 minutes)->Stage-2 at NOSE DOOR->stage-3 at NOSE TIP-> [OPTIONAL BODY SCAN]->Stage-2 at NOSE DOOR->STOP.

When starting ANAPANA afresh, a sadhak can relax for a while so that breathe becomes normal and then they can directly start at stage-2 observation of breathe at nose doors {not nose tip}.

Or a SADHAK can do several quick body sweeps / body scan that takes just few seconds (around 5 seconds for one body sweep, top to bottom or bottom to top, front and back side together) for entire body sweep, sweeping front side and back side (180 degree or 180°) at the same time through entire body, staring at back of head, top of head, top to bottom up to feet's and bottom feet up to top head, sweeping and scanning from front and back side at the same time, several times for at least 5 minutes. By that time breathe becomes normal, so that one can start at NOSE DOOR observation of breathe. A BODY SCAN shall be performed for each organ as a whole or holistically, meaning when scanning or sweeping hands, one shall scan the hands 180° (180 degree) front side and back side together through mind's eye. Similarly, when scanning a torso [neck to abdomen], one shall scan the entire torso front back at the same time.

1st stage is OPTIONAL, when breathe is deep, thick and fast and goes inside of nose, in that case one shall observe contact of breathe as touches anywhere on nose walls, nose top, inside of nose. One shall not observe inhale air here, but one is observing the touch of air on nose walls, if breathe inhale touches several places at nose walls, nose top inside of nose. Thus one keep focus not on inhale breathe but one shall fix their minds vision on nose walls inside of nose. THE EXHALE is observed as a whole as it flushes out quickly. It is very important to observe EXHALE along with touch of air of inhale inside of nose at nose walls. ** STAGE-1 may last 10-15 minutes. If the breathe is shallow then one can directly go to stage-2 breathe observation at nose doors (not nose tips) **

In 1st Stage when the breathe is deep, thick, gross or fast, ONE SHALL FIX their inner vision or mind's eye on NOSE WALLS inside of nose and continue to observe breathe that come in and makes contact at nose walls, and breathe that goes out. Thus in Stage-1, although we are observing EVERY BREATHE that come in or goes out, our FOCUS SHALL FIRMLY be FIXED at nose walls inside of nose and simply observe the contact of breathe inhale on nose walls and exhale is observed as a whole as it flushes out.

When starting ANAPANA afresh, a sadhak can relax for a while so that breathe becomes normal and then they can directly start at stage-2 observation of breathe at nose doors {not nose tip}. Or a sadhak can do several quick sweeps / body scan that takes just few seconds for entire body sweep, through entire body, staring at top of head, top to bottom up to feet's and bottom to top, from front and back side several times for at least 5 minutes, by the time breathe becomes normal to start at NOSE DOOR observation of breathe.

The 2nd stage is observation of breathe inhale and exhale exactly at NOSE DOOR (NOT NOSE TIP). This stage-2 is where we spend 90% of our time during ANAPANA meditation

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**** STAGE 2 BREATHE OBSERVATIO AT NOSE DOORS ****

“NOSE DOOR is” empty space [where air enters or exits] of both oval shaped nostrils, while NOSE TIP is “oval shaped border area” of both nostrils. Breathe is always observed at NOSE DOORS (stage2) while NOSE TIP is observed to experience vibrations (stage-3) which signal start of INSIGHT OBSERVATION process aka VIPASSANA BODY SCAN.

IT IS IMPORTANT TO COMPLETE THE OBSERVATION OF WHOLE CYCLE OF INHALE AND ALSO EXHALE during ANAPANA breathe observation. During ANAPANA MEDITATION, SADHAK's may sometimes out of ignorance only observe inhaled air but forget to also observe exhale. WE MUST GIVE EQUAL IMPORTANCE TO OBSERVING EXHALE to complete the cycle of inhale and exhale.

One shall SWITCH BETWEEN STAGE-1 and STAGE-2 depending upon whether the breathe is thick and fast or thin and shallow. If breathe is fast enough to travel inside nostrils then one observes the contact as described in stage1. If the breathe is thin and shallow one observe breathe at nose doors as in stage-2.

SIMPLY SPEAKING MOST ANAPANA BREATHE OBSERVATION are done in STAGE-2 at NOSE DOOR.

ANAPANA breathe meditation is done in STAGE 1&2. Although one can ALSO perform VIPASSANA BODY SCAN after ANAPANA breathe meditation STAGE 1&2 for OBSERVING “GROSS sensations and “DHAMMA (mental contents) SENSATIONS”. The body scan that is performed after stage 1&2 meditation can help those affected by gross sensations or dhamma sensation of ANXIETY, FEAR, PANIC ATTACKS, ANGER, etc.

Thus one can do ANAPANA meditation stage1&2 for 10-15 minutes followed by VIPASSANA body scan that lasts around 20 minutes on daily basis when affected by any mental contents like anxiety, fear, panic etc. and that rids them of these sankhara's or defilement.

In 2nd Stage when the breathe is now thin, shallow or subtle, one now FIX their minds eye or inner vision EXACTLY AT NOSE DOORS. Please NOTE that, “NOSE DOOR” is” empty space [where air enters or exits] of both oval shaped nostrils, while “NOSE TIP” is “oval shaped border area” of both nostrils

Thus, in **stage 2** of ANAPANA breathe observation, we are simply observing INHALE AIR exactly at nose doors as it enters and meets mind's eye or inner vision that is sitting exactly at nose door, and we also OBSERVE EXHALE as it flushes out quickly, maintaining our vision firmly focused exactly at both nose doors.

During ANAPANA breathe observation meditation, IF ONE IS ABLE TO SEE or VISUALIZE NOSE DOOR with eyes closed using MIND's EYE or inner vision, then one has established or fixed focus at nose door correctly and all he has to is to automatically observe inhale and exhale that happens at nose door.

During this stage since breathe is shallow or thin, the breathe enters the nose doors, our minds eye sees it, and then there is a quick exhale as it flushes out. Thus, minds eye or inner vision ‘sitting exactly at nose doors’, simply observes inhale breathe and exhale to complete one cycle of breathe inhale and exhale at nose doors. ONE MUST give equal importance to observing exhale as it flushes out quickly.

SADHAK shall always observe breathe exactly at NOSE DOOR when one point object of meditation is ‘breathe’. Most of meditation time is spent on observing breathe at NOSE DOORS while NOSE TIP observation is done for 15–20 minutes only and when one starts to feel vibrations at NOSE TIP, one immediately switches to VIPASSANA BODY SCAN for SENSATION observation, head to legs, starting at top of head, look for sensation at each organ location for few seconds and then move to next organ until one reaches and scans legs, and reverse from bottom to top. One can also perform quick body scan top to bottom and bottom to top in just 5–10 seconds.

**** IMPORTANT POINT: A meditation is ALWAYS ended by at least 10–15 minutes of breathe observation at NOSE DOOR (stage 1 or 2), that means if one has performed NOSE TIP observation (stage-3) for sensation observation or vibration at nose tips, and then one must perform breathe observation at NOSE DOOR for at least 15 minutes, if one is going to end meditation at any given time after performing body scan****

Usually ANAPANA breathe observation is done on breathe that enters NOSE DOOR’s. That means the SADHAK shall FIX their minds vision or inner vision exactly at nose doors and observe that INHALE AIR exactly at NOSE DOOR as it enters and OBSERVE the EXHALE exactly at nose doors as it exits. ONE MUST GIVE EQUAL IMPORTANCE TO OBSERVING EXHALE along with inhale at nose door. Many sadhak’s out of ignorance forget to observe exhale air during breathe observation and that is not correct.

VIPASSANA BODY SCAN is usually done after STAGE 3 [nose tip observation], for OBSERVING SUBTLE VIBRATION on body top to bottom.

Although one may optionally start body scan after NOSE DOOR stage-2 observation.

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**** STAGE 3 CONTACT OF BREATHE OBSERVATION AT NOSE TIPS ****

“NOSE DOOR is” empty space [where air enters or exits] of both oval shaped nostrils, while NOSE TIP is “oval shaped border area” of both oval shaped nostrils. Breathe is always observed at NOSE DOORS in stage-2, while contact of breathe at NOSE TIP is observed to

experience vibrations (stage-3) which signal start of INSIGHT OBSERVATION process aka VIPASSANA BODY SCAN.

THOSE WITH TINNITUS ISSUE MUST NOT DO touch of breathe observation at NOSE TIP (saw and log-wood example technique) as that creates TINNITUS problem in my case and so I use philtrum on upper lip just below nose door for such observation instead. BUT I CHOSE NOT TO perform TOUCH OF BREATHE OBSERVATION TO AVOID TINNITUS ISSUE. I just perform VIPASSANA BODY SCAN right after breathe observation at NOSE DOOR.

[NOSE TIP contact with breathe observation (saw and log-wood example technique) in my case SPEEDS UP NEURONAL ACTIVITY and CAUSES TINNTIUS TO ARISE AGAIN and hence I do not perform CONATCT POINT OBSERVATION at NOSE TIP. I may chose philtrum just below nose door for contact point observation but never nose tip as that re-starts- my tinnitus issue

SENSATION observation or CONTACT OF BREATHE at NOSE TIPS is observed in stage 3, thus we observe part or portion of inhale breath that makes **contact** with ‘**nose tips**’, The “**touch of air**” is a “SENSATION”, thus to summarise we are observing SENSATION in stage 3, and once one starts to get vibrations on nose tips or upper lips, then one moves immediately to start VIPASSANA BODY SCAN.

**** SIMPLY SPEAKING. MOSTLY we observe contact of breathe at both oval shaped nose tips that border nose doors, in stage 3 around 15-20 minutes before starting body scan process.**

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STAGE-3: THE OBSERVATION OF BREATHE THAT GENTLY TOUCHES NOSE TIPS (border area of both oval shaped nose doors or nostrils).

THE INHALED BREATHE at this stage is thin, shallow, gentle and at this stage we shift to **stage-3** to observe **gentle CONTACT OF INHALE AT NOSE TIPS**.

THUS, during stage-3, “**OUR FOCUS SHALL BE EXACTLY ON NOSE TIPS that surround both oval shaped nose tips that border both nose doors AND NOT ON AIR THAT COMES IN OR GOES OUT**”. We will be simply observing CONTACT OF AIR EXACTLY at NOSE TIPS as air or breathe makes contact at nose tips **during inhale**, while exhale air is observed as it flushes out quickly. In stage 3, WE DO NOT OBSERVE INHALE OR EXHALE but observe CONTACT OF AIR AT NOSE TIPS during inhale. EXHALE air is observed as it flushes out quickly.

Important point to note here is that we do not become busy observing the inhale exhale process, but are ‘only observing only the part or portion of **INHALE** air that gently touches anywhere **at nose TIPS**’, and observe **EXHALE** as it flushes out. Here we are observing the “**CONTACT**” OF INHALED air as it **gently** touches anywhere on nose TIPS. This

CONTACT of inhaled air may be felt at multiple places AT NOSE TIPS (border area of both oval shaped nose doors or nostrils), thus we observe all the ‘CONTACTS’ as a whole.

Similarly one “**observes the EXHALE as it flushes out quickly**”. This completes ONE CYCLE OF INHALE AND EXHALE.

TO ILLUSTRATE this with an example for better understanding of stage-3 contact of breathe observation at nose tip:

Just as a gatekeeper examines each person entering and leaving the city only as he passes through the gate, without following him inside or outside the city, so the meditator should be aware of each breath only as it passes through the nostrils, without following it inside or outside the body. (REF: [Meditation on Breathing](#)) * **This illustrates stage 3 observation ***

. SAW AND LOG IS THE BEST EXAMPLE for stage-3 nose tip observation meditation (teeth of saw = breathe inhale and exhale, log or wood= both nose tips]

Just as a man sawing a log will keep his attention fixed on the spot where the teeth of the saw cut through the wood, without following the movement of the teeth back and forth, so the meditator should contemplate the breath as it swings back and forth around the nostrils, without letting his mindfulness be distracted by the breath's inward and outward passage through the body. (REF: [Meditation on Breathing](#)) * **This illustrates stage 3 observation ***

Just as one sees a bird perched on a tree branch, instead of observing bird, one is required to OBJECTIVELY observe CONTACT location where birds Legs meet the branch on which its perching or sitting. * **This illustrates stage 3 observation ***

IT IS IMPORTANT TO COMPLETE THE OBSERVATION OF WHOLE CYCLE OF INHALE AND ALSO EXHALE during ANAPANA CONTACT OF breathe observation. During ANAPANA contact of breathe observation MEDITATION, SADHAK's may sometimes out of ignorance only observe contact of inhaled air but forget to also observe exhale. WE MUST GIVE EQUAL IMPORTANCE TO OBSERVING EXHALE to complete the cycle of inhale and exhale..

**** IMPORTANT POINT: A meditation is ALWAYS ended by at least 10–15 minutes of breathe observation at NOSE DOOR (stage 1 or 2), that means if one has performed NOSE TIP observation (stage-3) for sensation observation or vibration at nose tips, and then one must perform breathe observation at NOSE DOOR for at least 15 minutes, if one is going to end meditation at any given time after performing body scan****

+++++ END EXPLANATION.

- MISERY, will be there till the life is there, CLINGING to what is IMPERMANENCE (sensations, person, things, phenomenon, thoughts etc.) and DEVIATING FROM MIDDLE PATH ARE the 2 reasons that give birth to MISERY. Attending to breathe that passes through NOSE DOOR (IN & OUT) helps bring mind to tranquillity and thus those who do not deviate from middle path of creating neither craving nor aversion during every step of life, and who let go of every form of clinging that is impermanent will be able to alleviate misery from their life to a greater extent.

Thus, a SADHAK shall **ABANDON the FORM** (un-necessary interaction with person), on seeing the person sadhak shall avoid interacting with person, let go of all forms of interaction with FORM or that PERSON, and if interaction is required then SADHAK must interact without deviating from MIDDLE PATH (Interaction that does not create either craving or aversion), and AFTER INTERACTION sadhak shall avoid CLINGING to any form of Feeling, Perception for that form or person or phenomenon which required interaction with outside objects. Similarly sadhak as soon as SEES ARISING OF FEELING in any form, for a FORM or a person, or towards a PHENOMENON (Interaction of any kind with outside objects), sadhak must abandon or **let go of the feeling** in order to avoid CLINGING towards them.

- SENSATIONS that are PERCEIVED are experienced as FEELINGS and hence if you feel either desire or un-desire towards sensation that have arisen, then that means you have already PERCEIVED that sensations and since PERCEIVED sensation are designed to make the person wallow in them, only way to deal with them is to ABANDON them as soon as one starts to feel them, and thus LETTING GO OF THE FEELING is the path to alleviate misery that arise on account of sensations of any type.

- FEELING in other words is DERIVED form of PERCEPTION which is labeled as either craving or aversion, thus feeling constitutes derived perception labelled as either craving or aversion; i.e. this sensation is precepted as either craving or aversion and thus being felt as something that causes misery, and that would not have happened if sensation was PERCEIVED as NEUTRAL if one had followed the middle path of not creating any aversion on path of interaction with any phenomenon, object, person or sensations.

- The clenching of jaws during meditation shall be avoided as prolonged stress on JAW due to clenching or locking of jaw during meditation or otherwise may give rise to TINNITUS, which is nothing but neuronal electrical bursts that one starts to hear due to silence and accumulation of neuronal activity on jawline that connects to ear which hides cochlea of ear behind along the jawline. Hence all meditation MUST BE DONE IN RELAXED MANNER making sure NOT TO CAUSE LOCKED JAW. RELAX the jaw if you feel it's getting locked or clenched during meditation or otherwise. Keep your jaws relaxed all the time even otherwise

• Mindfulness while breathing is the full application of mindfulness: Whenever a practitioner is one who lives constantly contemplating body in bodies ... contemplating vedanā (sensations) in vedanā (sensation)... contemplating mind in the mind ... constantly contemplating Dhamma (mental contents) in dhammas (mental content), strives to burn up defilements, comprehends readily, and is mindful, in order to abandon all cravings and disliking (aversions), and delusions toward the world with unshakable equanimity; then the mindfulness thus established in that practitioner is natural and unconfused.

Samadhi that leads to mindfulness and clear comprehension by contemplating the arising and passing away of feelings, perceptions, and thoughts;

What does one contemplate on?: Contemplating is to fix mind on phenomenon arising in the time of mindfulness practice, Contemplation is done on phenomenon and MENTAL contents (DHAMMA) and NOT ON SENSATIONS that arise on body, Sensations are observed with EQUANIMITY while mental contents and phenomenon [all interaction with outside world] are contemplated for impermanence, un-satisfactoriness and no-self resulting in abandoning of feeling and perception and clinging to them at all stages of dhamma . Contemplation is done on following:

1) 5 Hindrances 2) 5 aggregates affected by clinging 3) Six sense media / spheres 4) Four Noble truth of misery 5) contemplation of impermanence, fading away and cessation 6) "let go" of any clinging whatsoever 7) giving up of craving and of any sense of 'I' and 'mine'.

2) Generally speaking, to see the truth of anything means to see that it is IMPERMANENT, UNSATISFACTORY, NO-SELF or VOID and thus not worth becoming attached to it.

3) If there exists CRAVING to experience certain kind of desire (craving) then that feeling has aroused, one has desire to indulge and maintain that feeling passionately which in turn give rise to CLINGING, thus “this feeling is conditioned by CRAVING or aversion”.

4) To sum up, when noticing arising (manifestation) of feeling, one must see it as IMPERMANENT to an extent that there is manifestation of dissolution of that feeling, one must see it as UNSATISFACTORY to an extent that there is manifestation of fear towards feeling, and as NO-SELF to an extent that there is manifestation of voidness.

5) Thus any craving or aversion to feeling must be avoided and one must strive to ABANDON CLINGING towards any feelings maintaining unshakeable equanimity to all phenomenon that arise during mindfulness practice. Equanimity shall be practiced in daily life too.

6) CLINGING = “this feeling is conditioned by CRAVING or AVERSION”.

• SENSATIONS that are PERCEIVED are experienced as FEELINGS and hence if you feel either desire or un-desire towards sensation that have arisen, then that means you have already PERCEIVED that sensations and since PERCEIVED sensation are designed to make the person wallow in them, only way to deal with them is to ABANDON them as soon as one starts to feel them, and thus LETTING GO OF THE FEELING is the path to alleviate misery that arise on account of sensations of any type.

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- FEELING in other words is DERIVED form of PERCEPTION which is labeled as either craving or aversion, thus feeling constitutes derived perception labelled as either craving or aversion; i.e. this sensation is precepted as either craving or aversion and thus being felt as something that causes misery, and that would not have happened if sensation was PERCEIVED as NEUTRAL if one had followed the middle path of not creating any aversion on path of interaction with any phenomenon, object, person or sensations.
- Watching of sensations while they are alive or subtle brings them quickly to tranquillity, while if the sensations are gross then object of CONTINUOUS penetration shall be INTENSITY of SENSATION that must be observed or penetrated till the time one is able to observe subtle sensations that exists behind gross sensations, with EQUANIMITY or OBJECTIVE observations.

• What is PENETRATION of SENSATION?

SENSATION FLOAT ON SURFACE OF SKIN of body part affected due to any defilement or injury or hurt or due to outside CONTACT like mosquito bite.

Penetration of sensation DOES NOT MEAN to PENETRATE INTO the BODY. It means we USE SENSATION as a PATH to reach EXACT SURFACE of body part affected by sensation, where sensations are arising or being emitted or where SENSATION is MAKING A CONTACT with skin surface. Thus, in summary we are PENETRATING SENSATION and NOT PENETRATING BODY.

- The arising of sensation on any part of body signals that affected body part is undergoing some change at atomic level. All one then has to do is to observe the affected body part area where sensations are arising or alive, and this objective observation must be done for the duration of sensations that are active or alive due to any reason. When correcting a defilement or defect of a body part, one must hunt/search for any sensations that may exist on a body part AREA and watch or observe exact arising of them to eradicate them. The exact arising of sensations must be observed along with body part AREA that is emitting these to catch “exact arising of sensation at subtle level”.

- Thus watching of sensation along with subtle level area of body part from where this exact area where sensations are active is an important part of observing sensations. To ‘objectively observe the body part’ and catch it exactly at location of ‘exact arising and passing of sensations’ while the body part is emitting sensation is the path to eradicate the misery or mellow down sensations. For example, if I have a pain in knees, I would do a continuous observation of exact location of pain while walking or in motion, Or I may explicitly subject my body part to action which helps emit such sensations so as to enable us to do objective ‘observation of body part at its exact arising of sensations’, while sensations are being emitted.

- SIMPLY KEEP YOUR ONE POINTED FOCUS OR OBJECTIVE [equanimous] OBSERVATION ON BODY PART AREA THAT IS ALIVE WITH SENSATIONS, TILL THE TIME SENSATIONS ARE STRONG OR MELLOWED DOWN OR ERADICATED. Depending on case by case, such continuous observation of affected part may be required from few minutes, few hours to several days in case the affected body part is emitting sensations due to any defect whether small or major, caused due to hurt or any complication of any kind. For example, in case of Migraine affected part of “head or brain”, and in case of Tinnitus the affected part of “TMJ Area-T”, may need objective observation every time the

sensation is active and such observation are continued for several days till the problem of either migraine or tinnitus is corrected for good. One simply starts to OBJECTIVELY observe (detached, unemotional observation without any reaction) affected part of body where sensations are alive or active till the time they have mellowed down or disappeared.

- Sensations arise, only to distract the mind and body to capture them into REALM of misery as per the characteristics of that sensation, and only way to STOP that is to objectively observe the part of body that is emitting these sensations and not fall into “MARA the evils one’s” trap of wallowing in sensations. Sensations are the way or the path to area of body part which is undergoing change with subtle arising and passing away that requires objective and equanimously observation for the duration of their active period. When correcting a defilement or defect of a body part, one must hunt/search for any sensations that may exist on a body part AREA and watch or observe exact arising of them to eradicate them. The exact arising of sensations must be observed along with body part AREA that is emitting these to catch “exact arising of sensation at subtle level”. Thus watching of sensation along with subtle level area of body part from where this exact area is active is an important part of observing sensations.

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**\*\*\* To be modified with better description as and when final experiment is completed \*\*\***

And how do we observe sensation? Body part affected by sensation is scanned with mind’s eye or inner vision, moving from one location to another (within body part area affected), piece by piece, one second here one second there, thus cover entire body part area affected by sensation, observing it with absolute equanimity. But here we use sensation as a path to penetrate and reach the body part at their exact location on skin that is emitting these sensations and observe that body part area at ‘exact arising’ of sensation through continuous, objective, and equanimous observation of the body part active with sensations.

**And what is subtle or penetrative observation of sensation exactly at their arising or CONTACT? WHAT IS MEDITATING ON CONTACT?**

Conditioned by CONTACT arises SENSATION, and what is conditional arising? Arising caused by craving or aversion, thus this CONTACT is conditioned. Thus, if we use sensation as a path and objectively observe affected area of body part where sensation exactly tries to make CONTACT, this objective and equanimous observation of CONTACT, REVERSES the sensation and you notice sensation fades away. This is known as subtle or penetrative observation of sensation exactly at their arising or CONTACT.

**A sadhak MUST train them to ignore sensation and INSTEAD OBSERVE CONTACT where sensation touches body part affected by sensation. If you have learnt to observe exact contact moment when sensation makes contact with affected body part, you would have learn to eradicate sensation at the root. Thus, meditating on CONTACT one is able to alleviate misery from the root.**

**Just like during ANAPANA breathe observation at NOSE DOOR, you fix your mind's eye at nose door and not on breath, Similarly, when trying to weaken sensation, your mind's eye shall be fixed on EXACT CONTACT moment, to weaken the sensation.**

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Now, since ATTENTION to any type of SENSATION's make us wallow in them, and thus cause us misery, WE shall instead learn to LOOK AT STATE OF SENSATION emission, i.e THE ENTIRE AREA OF BODY PART THAT IS ALIVE WITH SENSATION OR EMITTING SENSATION OF ANY TYPE, THIS STATE what I call as 'SENSATION EMISSION STATE' is the one that shall be OBSERVED OBJECTIVELY and EQUANIMOUSLY making sure Neither Craving or Aversion is shown to this state of sensation emission. In this case we are observing STATE OF SENSATION as ONE UNIT (i.e. various sensations alive are grouped as SINGLE SENSATION for that STATE for area of body part, thus we are clubbing all sensations alive at body part as single STATE and observe that state with equanimity)

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Just like a shower spray spreads the water with force and heavier intensity; sensations if not observed at their exact arising will spray with force and cover entire organ with heavier intensity.

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Just like when searching for address of a location; you take help of another local person and once **path** is known you ignore that person and reach exact destination; in same way sensations are used to reach their exact arising and once exact arising location is understood, sensations are immediately ignored or abandoned, this is the way one observes sensations at their subtle level.

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THE RIGHT WAY TO ALLEVIATE MISERY DUE TO ARISING OF SENSATION on BODY PART DUE TO ANY REASON is BY JUST ABANDONING OR IGNORING THE SENSATION, but at the same time, also using the SENSATION as a PATH TO REACH THEIR EXACT subtle ARISING On BODY part and “observe body part AREA that is active with subtle sensation”, observing OBJECTIVELY AND EQUANIMOUSLY. **THUS, WE MAKE IT A HABBIT TO IGNORE SENSATIONS and instead ‘OBJECTIVELY observe affected body part AREA that is active with sensation’.**

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The CONTINUOUS HABIT OF OBSERVING AFFECTED BODY PART AREA at exact subtle ARISING for ANY SENSATION's will TRAIN OUR MIND TO IGNORE

SENSATION and instead observe affected body part area at their subtle arising and thus will help alleviate misery.

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SADHAK shall know that ""EVERY STATE OF SENSATION EMISSION is IMPERMANENT"" and this state will ARISE, PERSIST AND PASS AWAY, hence equanimous and objective observation to the STATE where any area of body part is active with sensations, and thus we OBSERVE THIS ""STATE of BODY PART that is alive with emission""

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**Thus,**

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Instead of observing sensation of ANGER, you are observing STATE OF ANGER and area of body part that is affected by ANGER and is emitting sensations of ANGER, thus observing all sensations of ANGER as SINGLE UNIT in that STATE

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Instead of observing sensation of PAIN, you are observing STATE OF PAIN and area of body part that is affected by PAIN and is emitting sensations of PAIN, thus observing all sensations of PAIN as SINGLE UNIT in that STATE

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• The thoughts must be abandoned with following wisdom, that they are illusion, devoid of self, dreamlike and are empty in essence, are impermanent and UNSATISFACTORY so why waste time on something that is just a delusion? Here WISDOM must be used to indulge in wholesome thoughts while avoiding thoughts that are unwholesome or futile. All unwholesome thoughts are CONDITIONED by Craving, aversion or DELUSION and as soon as the craving and delusion behind the thought is understood, they remain their naked without any essence and are diminished due to awareness of foolishness of indulging in them.

• That, every insight meditation that requires body scan must be followed by ANAPANA meditation, of breathe watching at nose door.

• That, in case of any doubts during insight meditation or when one is not tranquil enough or with any doubts, one must immediately switch to anapana meditation of breathe watch at nose doors.

• That, the four noble truths: "1.knowledge of dukkha (misery), 2.its arising (reason), 3.its cessation and 4.the path leading to its cessation – this is right view". Each of these four facets

requires a particular activity: the first truth needs to be "understood"<sup>3</sup>, the second needs to be "abandoned", the third needs to be "realized" and the fourth needs to be "developed"

- If Gross Sensations (long persisting) like lingering pain is understood as (1-MISERY), any ARISING of (2-craving or aversion) in response to pain (misery) shall be either ABANDONED or strictly avoided. Thus 3-CESSATION of pain (misery) is realised through 4-MIDDLE PATH OF CONTINUOUS DETACHED, OBJECTIVE, EQUANIMITY and penetrative OBSERVATION of Pain (misery). Penetrative observation is the one where one looks for subtle sensations that exists behind gross sensations.

- Thus IN GENERAL, it can be said that through continuous detached, objective and EQUANIMOUS observation of IMPERMANENCE i.e. misery or sensation, making sure that Craving or Aversion do not ARISE or are immediately ABANDONED as soon as they arise, is the path to cessation of misery. In the case of long persisting miseries 'penetrative observation that looks for subtle sensation' is undertaken with equanimity. And how do we observe sensation? Body part affected by sensation is scanned with mind's eye or inner vision, moving from one location to another (within body part area affected), piece by piece, one second here one second there, thus cover entire body part area affected by sensation, observing it with absolute equanimity. But here we use sensation as a path to penetrate and reach the body part at their exact location on skin that is emitting these sensations and observe that body part area at 'exact arising' of sensation through continuous, objective, and equanimous observation of the body part active with sensations.

**And what is subtle or penetrative observation of sensation exactly at their arising or CONTACT? WHAT IS MEDITATING ON CONTACT?**

Conditioned by CONTACT arises SENSATION, and what is conditional arising? Arising caused by craving or aversion, thus this CONTACT is conditioned. Thus, if we use sensation as a path and objectively observe affected area of body part where sensation exactly tries to make CONTACT, this objective and equanimous observation of CONTACT, REVERSES the sensation and you notice sensation fades away. This is known as subtle or penetrative observation of sensation exactly at their arising or CONTACT.

**A sadhak MUST train them to ignore sensation and INSTEAD OBSERVE CONTACT where sensation touches body part affected by sensation. If you have learnt to observe exact contact moment when sensation makes contact with affected body part, you would have learn to eradicate sensation at the root. Thus, meditating on CONTACT one is able to alleviate misery from the root.**

**Just like during ANAPANA breathe observation at NOSE DOOR, you fix your mind's eye at nose door and not on breath, Similarly, when trying to weaken sensation, your mind's eye shall be fixed on EXACT CONTACT moment, to weaken the sensation.**

- An objective observer simply observes, all things as they are, without giving any opinion, or giving any emotional reactions. He sees all SENSATIONS AS SENSATIONS, without



identifying them as GOOD or BAD, without differentiating between two sensations, knows that 'sensations are the outsider, 'not mine' and are phenomenon in a state of flux, arising and passing away.

Just like all Pigeons are identified as pigeons and all sparrows are sparrows, similarly all sensations are observed as just another sensations without differentiating among one sensation with another. Detached, he just simply observes the sensations as they are: For example:

Just like sitting on a bank of river, one just sits there and watch the river flow,

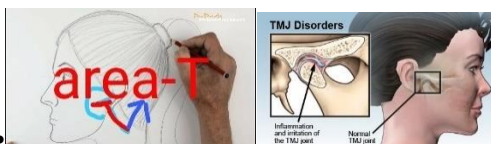
Sitting on a beach, one watches the sea waves come and go,

Sitting across trees, one watches birds fly away, similarly one simply observes sensations as they arise, persist and fade away, seeing sensations as the separate entity that is detached from body.

AN OBJECTIVE OBSERVER knows when a SENSATION has ARISEN, and understands that just like a BIRD perches on a branch of a tree, stays there for a while and then flies away, the meditator sees sensation as a just another bird (without identifying bird species, just as sensation is seen as a sensation without comparing the two sensations) that has arisen (perched) on a body part (on tree), will stay there for a while, and will then cease (fly away). Similarly, a meditator sees multiple sensations on different parts of body as several birds that are perched on tree, waiting to cease (fly away) as per the laws of impermanence (whatever arises must cease).

- Thus, MEDITATING ON IMPERMANENCE (always being aware of sensations and their impermanent nature and that 'they are separate entity' and 'not mine') through EQUANIMITY AND CONTINUOUS OBJECTIVE OBSERVATION is the PATH TO CESSATION or weakening OF MISERY. This path must be developed through continuous practice and more equanimity (no reaction) we show towards sensations more they will weaken and their effect will be less when they arise next again.

- EQUANIMOUS or Equanimity = No-Reaction — this is probably the most important word/teaching of the entire course of vipassana. Remaining "EQUANIMOUS" means to be able to observe both pleasant and unpleasant sensations and not react with craving or aversion. The ability to simply observe, and not react. Learning how to simply observe and not react is the learning how to remain EQUANIMOUS. This becomes a thumb rule for life, as the key to living a happy life is remaining equanimous and not reacting to the various up's and down's that we experience in our day to day lives



- Also 🌸 as per laws of VIPASSANA, You should avoid any visual or translated image of the part of the body you are scanning. Observing or scanning for sensation ON visual / translated image of body part is a wrong method and will not give you any result. The reason we failed in calming sensations in case of TINNITUS was because we were observing

TRANSLATED sensations coming out in the form of ‘electrical bursts’ aka various tinnitus voices. The original epic centre of tinnitus is [TMJ] ‘Area-T’ as in picture provided but the ‘Area-T’ being close to COCHLEA which is a hearing device of ear which takes these sensation coming from Area-T as input and translates them in to various tinnitus voices, and thus we were observing these translated tinnitus voices objectively which were NOT ORIGINAL SENSATIONS but were in fact translated content, whereas what was required was to observe original sensations arising at exact epic-centre (TMJ) ‘Area-T’ [Area-T as in blue half circle on face near ear in picture provided] when tinnitus was active. Thus, instead of focusing your attention to various tinnitus voices one shall always focus objective observation on ‘Area-T’, always IGNORING EAR area and tinnitus voices to get resolution of tinnitus issue. NEVER give attention to EAR or tinnitus voices when tinnitus is active, instead put your one pointed objective observation on (TMJ) ‘Area-T’ as in picture, to calm down the tinnitus.

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- While DHAMMA sensations (mental contents like sensations of anxiety, fear, panic, anger etc.) are eradicated as soon as they arise and are observed objectively, GROSS sensations required continuous penetrative observation of body part from where sensations arise, but here we use sensation as a path to penetrate and reach the body part that is emitting these sensations and observe that body part, piece by piece, and at their ‘exact arising’ of sensation through continuous, objective, and equanimous observation of the body part active with sensations.

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- A DEFILEMENT or IMPURITY of a body part may be described as, a body part that is emitting sensations (sensation of misery of any kind) due to any reason. For example sensations of anxiety, fear, panic etc. (DHAMMA sensations) are defilements of brain, while sensation of pain, fatigue or blurriness in case of eye, walking posture disabilities, are defilements of GROSS SENSATIONS that exists on body part afflicted with damage of any kind.

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- THUS, in order to correct any body part, we subject that body part to its natural function (seeing, watching TV in case of eyes, hearing audio in case of ears or tinnitus, walking in case of legs, etc.) and when that body part starts to emit sensations [sensations due to any defilement that exists in that body part, for example fatigue and blurriness in case of eye defilement, tinnitus voices in case of TMJ (Area-T as in picture) defilement, pain in legs due to any reason etc. ] due to any defilement, we use sensations that arise due to defilement as a path to penetrate and reach body part area that is emitting the GROSS sensation and observe that body area of body part along with ‘exact arising’ of sensations thereof, continuously [several hours and all days if required], till the defilement has reduced, mellowed down or disappeared.

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Sensation are designed to take you into realm or world of misery so that you can wallow in them (sensations) and suffer; instead you shall objectively observe the body part that is

emitting these sensations using sensations as a path to reach the 'body part area of exact arising of these sensations';

Thus, ignoring sensations but instead watching body part area that is emitting these sensations is the way to eradicate or mellow them down.

So next time you have pain or bite or itching just use the emitting sensation as a path to reach the body part area which is emitting these sensations. Now, just observe the body part area ignoring the sensations while doing so. This way, objectively observe every area of body part that is emitting these sensations. Or just observe 'touch of air' anywhere on body, letting go or abandoning the sensation of misery.

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- To always follow THE MIDDLE PATH of EQUANIMITY= (Neither Craving nor Aversion): here equanimity means even mindedness based on clear insight that "nothing whatsoever is worth being attached to" It is the instrument by which equanimity may be maintained towards all things and events.

A) Equanimity towards all living beings, Equanimity (detachment) ....

B) Towards all CONDITIONAL THINGS, Defilements aka sankhara's (all non-livings things as well as things we get attached to or get involved in)

C) Form the habit of naturally being detached

D) Have compassion, kindness towards all living beings including animals and trees

- If the nutriment consciousness is comprehended, mind-and-matter is thereby comprehended. And if mind-and matter is comprehended, there is, I say, no further work left for the noble disciple to do." "And which is comprehension? Any ending of passion [craving or attachment], ending of aversion, ending of delusion (aka indulging in imaginary and unwholesome thoughts). This is called comprehension."

- From that contemplation, we can learn "not to recoil from the real and not to be carried away by the unreal." We can say that "only suffering arises where anything arises and only suffering ceases" ceases. And another statement of the Master "This only do I teach: suffering and its end."

- Noble eightfold path: namely, right view, right aspiration, right speech, right action, right livelihood, right effort, right mindfulness, and right collectedness. The entire path must be travelled with EQUANIMITY without creating any aversion or craving w.r.to each path listed.

- 5 Mental Hindrances: These are, Doubt, sensual desires, ill will, restlessness & remorse, sloth and torpor or AGITATION. He who has not abandoned greed, hatred and delusion is a MARA's prisoner, captured in MARA's snares, subject to evil one's will and pleasures.

The meditator simply observes objectively whatever happens within the mind, whatever mental phenomenon, whatever Dhamma (mental contents), without becoming upset, he

accepts whatever the mind contains at this moment: craving or aversion, sloth and torpor or agitation, guiltiness or sceptical doubts. And the law of nature is such that by observing them objectively, one automatically eradicates these hindrances.

When observing mental hindrances (as soon as they arise), the inner vision usually shall be pointed to brain location on top of head. Thus, in an example where one feels agitation due to some thoughts about some person, as soon as one observes and makes a note that 'agitation has arisen due to some thought', one also feels effect of agitation on some part of brain and an equanimous and objective observation of that area of brain along with awareness of specific mental hindrance eradicates the hindrance as soon as they arise.

One must be alert to Location of (top of head or brain), towards ARISING OF MENTAL HINDRANCE in case of MIND and location of ARISING OF DHAMMA sensations (usually chest, stomach or legs) and Gross SENSATIONS ANYWHERE ON BODY, and as soon as one observes the mental hindrance or sensation objectively, one eradicates these as per law of nature.

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- The Noble Truth of the Extinction of Suffering is explained by the formula of Dependent Origination: DEPENDENT ORIGINATION: Reverse Order of Dependent Origination to explain the Cessation of Suffering:

- i) Without Ignorance, there are no Volitional Activities (Sankhara / KAMMA)
- ii) Without Volitional Activities (Sankhara/KAMMA), there is no Consciousness.
- iii) Without Consciousness, there are no Mentality and Matter.
- iv) Without Mind and Matter, there are no Six Sense Bases.
- v) Without the Six Sense Bases, there is no Contact.
- vi) Without Contact, there is no Feeling (sensation).
- vii) Without Feeling (sensation), there is no Craving or aversion.
- viii) Without Craving, there is no Clinging. (CLINGING = "this feeling is conditioned by CRAVING")
- ix) Without Clinging, there is no Becoming (existence).
- x) Without Becoming, there is no Birth.
- xi) Without Birth, there is no Decay, Death and Suffering.

[Companion to Under The Bodhi Tree](http://liberationpark.org/companion.pdf)

<http://liberationpark.org/companion.pdf>

This is how the Noble Truth of the Extinction of Suffering is explained by the formula of Dependent Origination. Thus, this vicious circle of misery rolls on. In other words, the origin of each link depends upon the preceding one.

As long as this chain of twelve causal relations operates, the wheel of becoming (bhava-cakka) keeps turning, bringing nothing but suffering. Our task is to emerge from the bhava-cakka of dukkha (cycle of misery). Explaining how to do so, the Buddha said that when any one of the links of the chain is broken, the wheel of becoming comes to an end, resulting in the cessation of suffering.

How can that be achieved? At which link can the chain be broken? Through deep insight, the Buddha discovered that the crucial link is vedanā (SENSATION). Vedanā (sensation) is the root cause of tanhā (craving or attachment), which gives rise to dukkha (misery). This is practised by observing with equanimity the arising and passing away of sensation making sure not to create either craving or aversion or delusionary thoughts in response to sensations. In this way, by the breaking of one link-vedanā (sensation), the whole process is shattered and the wheel of repeated existence is completely broken.

When a person fully comprehends the Four Noble Truth, he becomes an Arahant. [Vipassana Research Institute](#)

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- Through Ignorance KARMA resulted, if there was KARMA performed then there is CONSCIOUSNESS, and if there is Consciousness then there is Mind and Matter, thus, through thoughts (mind) and Contact with 6 sense media (matter) and interaction of 6 sense media with phenomenon, aggregates of self- 5 Khanda's is created and any craving or aversion that arise from this aggregate may create CLINGING (ATTACHMENT) to them, and ANY CLINGING to aggregate is the ROOT OF BECOMING i.e. cause of birth of a misery.

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- Mental phenomenon and Noble truth of cessation of sufferings:

Clinging to Khanda's five aggregate is cause of suffering

Clinging to craving/pleasure is cause of suffering

Cessation of craving/forsaking it /giving it up, so in world of mind and matter this craving shall be eradicated and extinguished. Each stage in 5 aggregates and Thoughts, the craving shall be forsaken, abandoned. Rolling in thoughts of mental contents is pleasurable and this craving may be eradicated and extinguished

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- 5 KHANDA's: He regards whatever phenomena there that are connected with 5 khanda's aggregates, form, feeling, perceptions, fabrications, & consciousness are void with no-self.

- The Blessed One said, "and which is the burden? 'The five clinging-aggregates,' it should be said. Which five? Form as a clinging-aggregate, feeling as a clinging-aggregate,

perception as a clinging-aggregate, fabrications as a clinging-aggregate, and consciousness as a clinging-aggregate: This, monks, is called the burden.

"And which is the carrier of the burden? 'The person,' it should be said. This venerable one with such a name, such a clan-name: This is called the carrier of the burden.

- As one keeps cultivating disenchantment with regard to form... feeling... perception... fabrications... consciousness, he comprehends form... feeling... perception... fabrications... consciousness. As he comprehends form... feeling... perception... fabrications... consciousness, he is totally released from form... feeling... perception... fabrications... consciousness. He is totally released from sorrows, Lamentations, pains, distresses, & despairs.

- "Form is like a lump of foam, Feeling like a water bubble; Perception is like a mirage, Volitions like a plantain trunk, And consciousness like an illusion [deception, magicians performance], so explained the Kinsman of the Sun. "Seeing thus, bhikkhus, the instructed noble disciple experiences revulsion towards form, revulsion towards feeling, revulsion towards perception, revulsion towards volitional formations, and revulsion towards consciousness. Experiencing revulsion, he becomes dispassionate. Through dispassion [his mind] is liberated.

- The Blessed One said, "And which are the phenomena to be comprehended? Form is a phenomenon to be comprehended. Feeling... Perception... Fabrications... Consciousness is a phenomenon to be comprehended. These are called phenomena to be comprehended.

"And which is comprehension? Any ending of passion [craving or attachment], ending of aversion, ending of delusion (delusion is to indulge in imaginary and unwholesome thoughts). This is called comprehension."

- He regards whatever phenomena there that are connected with form, feeling, perception, fabrications, & consciousness, as inconstant, stressful, a disease, a cancer, an arrow, painful, an affliction, alien, a disintegration, an emptiness, not-self. He turns his mind away from those phenomena, and having done so, inclines his mind to the property of deathlessness: 'This is peace, this is exquisite — the resolution of all fabrications; the relinquishment of all acquisitions; the ending of craving; dispassion; cessation; Unbinding.'

- "Even so, monks, whatever isn't yours: Let go of it. Your letting go of it will be for your long-term welfare & happiness. And what isn't yours? Form isn't yours... Feeling isn't yours... Perception... Fabrications... Consciousness isn't yours: Let go of it. Your letting go of it will be for your long-term welfare & happiness."

- SENSATIONS: The feeling of sensation is the crucial junction from where one can take two paths going in opposite directions. If one keeps on reacting blindly to pleasant and unpleasant sensations one generates saṅkhāras of craving (lobha) and aversion (dosa): One multiplies misery. But by If one learns to maintain equanimity in the face of pleasant and unpleasant sensations one starts changing the habit pattern at the deepest level and starts coming out of misery. The sensations are the root.

- For example, when FEAR ARISES there is a sensation of fear that is felt either on chest area or stomach. When one observes this sensation of fear as it arises, one is able to

neutralize it thus fear no more exists. Just few observations of sensation of fear as it arises is enough to get rid of the mental defilement's associated with fear. Similar rules apply to other sensations too. All one needs to do is to observe sensations as they arise, equanimously and objectively, being aware that these sensations are 'not mine' and 'are separate entities that arise on or within body', seeing them in isolation, away (detached) from body. Thus although fear is a mental content here, what we are observing is underlying sensation, and watching of sensation is the way to end any misery created by mind

• sampajanna- is to know at all-time how to be equanimous to all phenomenon (mental and physical) so as to not cause further birth of misery. The practice is to understand this process. Viññāṇa (consciousness) cognises that something has happened. Then saññā (perception) evaluates it as good or bad [craving or aversion], and the sensation that results is either pleasant or unpleasant or neutral. Saṅkhāra (defilement aka- mental volitions / reactions) reacts, and bondage, misery starts. These other aggregates overpower viññāṇa. Saṅkhāra (defilement) has become so strong and viññāṇa so weak. As a result, misery and bondage have become so strong.

The practice is to weaken saṅkhāra (defilement aka mental, verbal or physical reactions in response to sensations) and saññā (perception), and to strengthen viññāṇa (consciousness), as long as saññā functions (process of designating sensations as either good or bad), however feebly, it will produce a reaction, a saṅkhāra. Saññā must be totally eradicated (sensations shall be just observed without designating them as good or bad) to experience the stage of viññāṇa as viññāṇa, thus it can be concluded that Stage of PERCEPTION (evaluating sensation in terms of designating them as either craving or aversion) in 5 khandas of any phenomenon must be relinquished for a strong consciousness and eradication of sankhara.

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• ~~~~~Example of sampajanna ~~~~~

• Gross sensation of Itching, 12 dependent links,

• Birth of a misery in the cognised form of volitional act of scratching:

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• Conscious signals that something has happened. (Itching)

• If there is conscious there is a mind and matter (body)

• If there is mind and matter (body), there are 6 sense media

• If there are 6 sense media, there is a contact of senses with objects (mosquito bite)

• For every contact with outside object, there is a sensation (itching in this case)

• If there is a sensation there is PERCEPTION of either craving or aversion towards the sensation.



- If there is PERCEPTION of either craving or aversion, there arises CLINGING aka wallowing in that sensation based on perception of craving or aversion
- If there is CLINGING then there is a BECOMING i.e., Volitional physical Act in the form of Scratching
- If there is a VOLITIONAL ACT then there is BIRTH OF A MISERY or a continuation of a misery in the form of volitional physical act of scratching which is cognised by sub-conscious.
- Thus, as per '4 NOBLE TRUTHS', the knowledge that ITCHING is a MISERY and any arising of either craving or aversion and VOLITIONAL ACT [w.r.to](#) misery shall be avoided or abandoned by observing the gross sensation of itching and its exact arising at the body part area with the knowledge that all Sensations are IMPERMANENT and with the WISDOM that a VOLITIONAL ACT of scratching as per '12 dependent links' as above will result in BECOMING or continuance of existence of misery.
- Thus, an objective and equanimous observation of gross sensation of itching shall be done at their 'EXACT ARISING at body part area', making sure all ARISING OF SUCH SENSATIONS are observed without missing single such sensation at their exact arising at body part area, till the sensation has weakened is the path to eradicating it.
- All SENSATIONS are observed at their exact arising on exact location of body part where arising sensation make contact with body part affected.
- -----End, Example of sampajanna -----
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- SPEECH: "Monks some might speak to you using speech that is timely or untimely; monks, some might speak to you according to truth or falsely; monks, some might speak to you gently or harshly; monks, some might speak to you with a good motive or with a harmful motive; monks, some might speak to you with a loving heart or with hostility. On all occasions, monks, you should train yourselves thus:
- 'Neither shall our minds be affected by this, nor for this matter shall we give vent to evil words, but we shall remain full of concern and pity, with a mind of love, and we shall not give in to hatred. On the contrary, we shall live projecting thoughts of universal love to that very person, making him as well as the whole world the object of our thoughts of universal love — thoughts that have grown great, exalted and measureless. We shall dwell radiating these thoughts which are void of hostility and ill will.' It is in this way, monks, that you should train yourselves."
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- Vipassana Meditation is not a game of pleasure and pain. Every time you feel an unpleasant sensation and react with aversion, simultaneously if every time you feel a pleasant sensation and react with craving. So Vipassana Meditation will not help you. If you keep on understanding and keep trying to change the old habits pattern and can stop reaction of Craving or aversion. Then you have started coming out of your prison and you are bound to

progress ahead on the path Dhamma. Otherwise you will always be miserable and will feel unhappiness in the mind ! — Buddha

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• Vipassana in summary: Sit 1 hour every day with a tranquil mind and after breathe watch meditation of ANAPANA, and Sensation watch meditation on upper lip or nose tip, when one starts to get vibrations or sensations on upper lip area and once that happens, one starts to scan body from top (head) to bottom (feet) and observe flow of any sensations on each part of body, objectively and with equanimity. This process releases oneself from defilements of past accumulation.

Vipassana: Move your attention systematically from head to feet and from feet to head, observing in order each and every part of the body by feeling all the sensations that you come across. Observe objectively; that is, remain equanimous with all the sensations that you experience, whether pleasant, unpleasant or neutral, by appreciating their impermanent nature. Keep your attention moving, never stay for more than a few minutes at any one place. Do not allow the practice to become mechanical. Work in different ways according to the type of sensations you experience. Areas of the body having different gross sensations should be observed separately by moving the attention part by part. Symmetrical parts, such as both arms and both legs, having similar subtle sensations, may be observed together simultaneously. If you experience subtle sensations throughout the physical structure, you may at times sweep the entire body and then again work part by part.

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#### BODY SCAN or BODY SWEEP (NSIGHT MEDITATION)

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SADHAK can do several quick body sweeps / body scan that takes just few seconds (around 5 seconds for one body sweep, top to bottom or bottom to top, front and back side together) for entire body sweep, sweeping front side and back side (180 degree or 180°) at the same time through entire body, staring at back of head, top of head, top to bottom up to feet's and bottom feet up to top head, sweeping and scanning from front and back side at the same time, several times for at least 5 minutes.

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A BODY SCAN shall be performed for each organ as a whole or holistically, meaning when scanning or sweeping hands, one shall scan the hands 180° (180 degree) front side and back side together through mind's eye. Similarly, when scanning a torso [neck to abdomen], one shall scan the entire torso front back at the same time.

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WHEN, one starts to get vibrations all over body, its job of SADHAK to maintain ABSOLUTE EQUANIMITY and they shall OBJECTIVELY observe these vibrations, by sweeping through entire body using mind's eye, front and back side together [180°] at the same time [top to bottom and bottom to top], OR observe each organ piece by piece, one second here and one second there, thus scanning entire organ one at a time.

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WHEN doing observation that requires long time, one shall keep the experience of scanning or sweeping through body AFRESH, by moving piece by piece, one second here next second there, at the area of organ being scanned or observed. One can SWIYCH between holistic scan {body sweep} and piece by piece scan to keep the experience AFRESH when doing body scan.

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My Note: defilements (sankhara) are nothing but SENSE IMPRESSIONS or reactions towards sensations stored inside body --- so you have all reactions towards sensations stored in body since childhood till now....meaning all reactions you gave to sensations (anxiety, panic, itching, pain are example of sensations). So now, if you give new reactions of EQUANIMITY or NO REACTION to sensation as they arise again, then you get released from those sensations as now they are programmed to give no reaction. That is the crux of vipassana, to release from old incorrect habit of reaction to new no-reaction to those sensations or being equanimous to them

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• Freedom from Grasping: A prominent method for developing freedom from grasping takes the five aggregates [affected by] clinging as its object. Even the former Buddha Vipassi reached awakening by contemplating the rise and fall of the five aggregates [affected by] clinging. The potential of this practice lies in its tendency directly to undermine all clinging to a sense of 'I' or mine. Once the sense of an 'I' or mine, that lurks behind the five aggregates [affected by] clinging has been fully understood and abandoned, they stand, as it were, with their root cut off. This root is none other than desire [craving, attachment] for them. In short, one who grasps [CLINGS} is thereby bound by MARA. Due to grasping at a world that is but the product of the six senses, one becomes subject to affliction. Such grasping is the condition for becoming (birth of misery) and thus for the perpetuation of dukkha. Only those who realize that grasping is fearful will reach liberation through not clinging. To reach the destruction of all clinging requires letting go even of the most sublime type of experience, such as the attainment of neither-perception-nor-non-perception. Hence practising mindfully one should dwell free from any dependencies and from clinging to anything in the world. In fact, the total absence of clinging and grasping is the final goal (NIBBANA) itself.

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• RIGHT VIEW: Other discourses indicate that to see the impermanent nature of the five aggregates (SN III 51), or of the six senses (mind and matter) and their objects constitutes right view. A similar perspective on right view which reckons the abandoning of craving and delight in regard to the six sense-spheres (mind and matter), and in regard to the feelings that arise in dependence on them, as constituting right view. The most frequent formulation of right view found in the discourses speaks simply of insight into the four noble truths: "knowledge of dukkha, its arising, its cessation and the path leading to its cessation – this is right view". Now what does right view by way of the four noble truths amount to? In practical terms, it amounts to identifying any form of attachment (craving) as a cause for the arising of dukkha (misery). This requires monitoring one's mental condition as continuously

as possible. The guiding principle for such monitoring is the simple question: `does this lead to dukkha (misery).?', or: `does this lead to freedom from dukkha (misery).?' Or in other words, am I maintaining enough equanimity towards all phenomenon and thoughts, so as to not create either craving or aversion to them?

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• Volitional Formations / Sankhara (conditioned phenomena): All sankharas are impermanent and unsatisfactory, while all dhammas (Mental contents) are not self. The term sankhara can cover all five aggregates. In reply to a challenge by MARA, he points out that his notion of a (substantial) `being' is utterly mistaken, since in reality there is just a heap of sankharas (aggregates /5 khanda's). This passage uses the term sankhara to represent what is seen, heard, sensed or cognised. The passive mode of the term sankharas in its general usage stands for all conditioned phenomena. Thus, all sankharas are impermanent and unsatisfactory, while all dhammas are not self. This is the way things are, the pattern inherent in them.

**MY NOTE: NO-SELF and SELF (Ref: Volitional Formations / Sankhara (conditioned phenomena) )**

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Awareness or consciousness itself has “”NO-SELF”” i.e., no aggregates but consciousness or awareness that is IMPURE has residence in form of “” SELF””-i.e., 5 aggregates of khanda.

1) Let's say you became AWARE or CONSCIOUS when you saw a PERSON.

2) But if you had impure feeling about that person then there exists a SANKHARA with feeling and perception of aversion for that person.

3) THUS, Consciousness itself is NO-SELF in pure form. BUT SAME CONSCIOUSNESS with conditional arising or SANKHARA has aggregates of self and this conditional arising can only be cleansed by observing sensation that arise on account of this sankhara, by observing them with equanimity.

4) Thus NO-SELF is a pure consciousness and SELF is nothing but 5 aggregates of a khanda or sankhara

5) Thus, all sankharas are impermanent and unsatisfactory, while all dhammas are not self. This is the way things are, the pattern inherent in them as listed in dhamma text.

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• ‘Bhava’? saṃsāra’(existence, round of rebirth): When we examine each of the twelve links of the Law of Dependent Origination, we see that when any of the six sense organs comes in contact with its object then sensations arise, pleasant or unpleasant. Up to this stage no karma is performed. The craving that arises immediately following this gives rise to a new cycle of kamma. When the craving becomes intense, it becomes upādāna which is rendered into English as grasping or attachment. At this stage one is compelled to perform actions: physical, vocal or mental. These actions are called kamma bhava or simply bhava (becoming

i.e. Cause of rebirth). The kamma that we perform because of our craving and grasping creates a saṅkhāra (conditioning) which gives rise to the cycle of birth and death. “Whatever I am now is the result of my past kamma. Thus my kamma is my bhava.”

- Every one of us is entangled in the fetters (chain or clinging) created by our own actions. Indeed this bhava sāgara is so vast and deep that it is difficult to see its end. It is in fact fathomless. Everybody’s bhava is determined, is caused by one’s kamma. An insect born in a cesspit moves restlessly about in it and dies after some time. The infinite numbers of suns, moons, stars and the earth and sky have no meaning for this insect. They do not matter at all to it. Its bhava is confined to the cesspit. In the same way everybody’s bhava is determined by his or her kamma.

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- HOW TO EXIT BHAVA SAMSAARA: [Vipassana Research Institute](#)

- The bhava that we have created is the cause of our birth, and birth is necessarily followed by old age, death, sorrow and lamentation, and many kinds of ailments, suffering and disease. This is the Law of Dependent Origination. If taṇhā (craving) which follows vedanā (sensation) is eradicated, then upādāna (grasping) and bhava, or kamma-bhava (becoming), will automatically cease to be. For one who no longer creates any bhava for himself, his actions are like burnt seeds not capable of sprouting. One who has rooted out craving and ignorance from the mind has become an Arahāt, and his or her actions do not bear any fruit. As a consequence, one does not create any bhava (future life) for oneself. So there will be no new birth, no old age, no death, no sorrow and lamentation, and no disease. All are transcended. This is the state of Nibbāna.

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- Insight / Vipassana: Comprehensive insight into impermanence lead on to insight into unsatisfactoriness and not-self or emptiness of phenomenon. The progress of insight requires viewing what is impermanent as unsatisfactory, the same teaching then continues by inquiring if it is appropriate to regard what is impermanent, unsatisfactory and subject to change as "this is mine, this I am, this is my self". The inevitable conclusion is that this would indeed be inappropriate.

Another quality associated with the same term is the ability to remain in the present moment. The theme of keeping to the present moment is taken up in a set of verses on how to best spend an "auspicious night", bhaddekaratta. According to these verses, one should not go after the past, nor yearn for the future. Instead, spending one's time in a truly auspicious manner takes place when one sees with insight phenomena as and when they manifest in the present moment.

Contemplation of phenomena (dhammas) covers the following topics:

- the five hindrances,
- the five aggregates [affected by] clinging,
- the six sense-spheres,

- the seven awakening factors,
- the four noble truths.

The actual tasks required for true insight into the four noble truths, [the four noble truths: "knowledge of dukkha (misery), its arising, its cessation and the path leading to its cessation – this is right view"] indicating that the first truth needs to be fully understood, the second to be abandoned, the third to be realized and the fourth to be developed (SN V 422; see also SN V 436). Similarly other discourses that take up the same four activities indicate that what needs to be fully understood are the five aggregates [affected by] clinging, what needs to be abandoned are ignorance and craving for existence, what needs to be realized are knowledge and liberation, and what needs to be developed are tranquillity and insight. This is indeed the gist of the practice.

Detached progress instead leads to a maturing of the penetrative experience of the continuous arising and passing away of all aspects of body and mind. This eventually culminates in an experience of total dissolution, wherein the disappearance aspect of all phenomena becomes particularly prominent.

"One who meditates continuously, endowed with subtle view and insight, delighting in the destruction of clinging, him they call 'a true person'"

- Concentration / Samadhi: Samadhi that leads to mindfulness and clear comprehension by contemplating the arising and passing away of feelings, perceptions, and thoughts; and samadhi that leads to the destruction of the influxes by contemplating the arising and passing away of the five aggregates. Out of the various bodily activities to be conducted with mindfulness, the walking posture is particularly capable of leading to a stable form of concentration

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- Letting go / Vossagga: The path to liberation from its outset to its final completion, namely the need to quite literally "let go" of any clinging whatsoever. In this context, giving up is preceded by contemplation of impermanence, fading away and cessation (MN III 83). A similar series of progressive steps in the development of insight can, on being applied to feelings in general, lead to freedom from clinging to anything in the world and hence to liberation.

In relation to pleasant feelings, such giving up will lead to overcoming the underlying tendency to lust. In relation to painful feelings, giving up will result in overcoming the underlying tendency to irritation, and in relation to neutral feelings in overcoming the underlying tendency to ignorance (SN IV 211). Hence whatever feelings are experienced, the task is to contemplate their impermanence and eventually give up all involvement with and attachment to them. Not only in relation to feelings, but anything in the world of experience is best faced with an attitude of giving up. It was through such giving up of craving and of any sense of 'I' and 'mine' that the Buddha reached supreme awakening

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• **PENETRATION OF SENSATION EXPLAINED (how and what to observe):**

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• All compounded things or conditional arising's or sankhara or defilements as they are called, are all IMPERMANENT, they arise, persists and cease. SANKHARA or DEFILEMENTS bring along with them SENSATIONS, and soon As soon as SENSATIONS ARISE, they are ERADICATED by equanimous and objective observation to them.

• You shall CULTIVATE SKILL to see sensation as 'separate entity', 'isolated', 'not mine', 'detached from body', seeing them just like bubbles as they arise and they are impermanent and unsatisfactory in nature. As per law of nature they ARISE, PERSIST and CEASE. Sensations always arise on SURFACE of body, within or outside. Objective observation of sensations is a path that is followed to eradicate or mellow them.

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• Now, DHAMMA sensations like fear, anger, anxiety, greed, jealousy etc. are easy to eradicate, you just have to be alert enough to catch them as soon as they arise, you then have to observe their effect on body parts affected and you SIMPLY observe them detached, seeing them as isolated entity, just as some bubbles arise, and as one observes them objectively for few seconds to few minutes as the case may be, they become weak and cease. In case of dhamma sensations or mental contents (anxiety, panic, fear etc.) we look for body parts affected by mental content and objectively observe with equanimity, effect of mental content on location of body part affected. Similarly, LOCATION of sensation is important in case of GROSS SENSATION's like pain, itch, bite etc. as we penetrate to observe subtle sensations in that case.

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• Same applies to GROSS sensations, as they ARISE on SURFACE OF BODY PART outside or within. There are various types of sensations (itching, pain, hunger, thirst, sensual, etc.) but they all have one ROOT in common. That, behind every sensations of any type whatever the case may be, THERE EXIST SUBTLE VIBRATION. We therefore SIMPLY observe these subtle vibrations or atomic part of skin or body exactly from where these sensations arise.

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And how do we observe sensation? Body part affected by sensation is scanned with mind's eye or inner vision, moving from one location to another (within body part area affected), piece by piece, one second here one second there, thus cover entire body part area affected by sensation, observing it with absolute equanimity. But here we use sensation as a path to penetrate and reach the body part at their exact location on skin that is emitting these sensations and observe that body part area at 'exact arising' of sensation through continuous, objective, and equanimous observation of the body part active with sensations.

**And what is subtle or penetrative observation of sensation exactly at their arising or CONTACT? WHAT IS MEDITATING ON CONTACT?**

Conditioned by CONTACT arises SENSATION, and what is conditional arising? Arising



caused by craving or aversion, thus this CONTACT is conditioned. Thus, if we use sensation as a path and objectively observe affected area of body part where sensation exactly tries to make CONTACT, this objective and equanimous observation of CONTACT, REVERSES the sensation and you notice sensation fades away. This is known as subtle or penetrative observation of sensation exactly at their arising or CONTACT.

**A sadhak MUST train them to ignore sensation and INSTEAD OBSERVE CONTACT where sensation touches body part affected by sensation. If you have learnt to observe exact contact moment when sensation makes contact with affected body part, you would have learn to eradicate sensation at the root. Thus, meditating on CONTACT one is able to alleviate misery from the root.**

**Just like during ANAPANA breathe observation at NOSE DOOR, you fix your mind's eye at nose door and not on breath, Similarly, when trying to weaken sensation, your mind's eye shall be fixed on EXACT CONTACT moment, to weaken the sensation.**

- So as soon as the gross sensation arise one can go beyond the sensation and look for its MANIFESTATION (birth) exactly from which part of body part they are arising. When one looks objectively at that part of body from where the sensation is arising, one is able to eradicate or weaken the sensation immediately as we are observing the ROOT of the sensation exactly at the place where it is arising.
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- In doing so, sensation is used only as INDIRECT method to locate surface of skin to be observed for arising of that sensation. In reality these are nothing but subtle vibrations that are right now ALIVE on body part due to arising of sensation on that part of skin or body. Thus, we do not observe sensation here but penetrate it to observe the exact location of surface of body from where they are arising. In reality there exists subtle vibrations on the area of body part from where these sensations are arising and as one watches these subtle vibrations objectively and equanimously, one is able to ERADICATE DEEPEST SANKHARA or DEFILEMENTS.
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- Thus in the case of itching, one notices SEVERAL itching sensations that come out of 2-3 INCH area of body part affected and all one has to do is to start observing exactly the place or surface of skin from where itching is arising, and as soon as that area is calmed down, you then go to next sensation on surface of skin where itching persists and repeat the observation of skin surface as above, until all such itching locations are observed equanimously.
- Thus, we do not observe itching sensation here, but penetrate it to observe the exact location of surface of body from where they are arising. In reality there exists subtle vibrations on the area of body part from where these sensations are arising and as one watches these subtle vibrations objectively and equanimously, one is able to ERADICATE DEEPEST SANKHARA or DEFILEMENTS.
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- But if you have already performed the volitional act of SCRATCHING the surface of skin, there again exists live subtle vibrations on account of this volitional act, and so again performing same repetitive and objective observation of area of skin or body part affected by volitional act of scratching one is able to eradicate potential defilements for good. One must cover entire area of body part affected by sensation or volitional act

- THUS, IN GENERAL, for any sensation of any type, all one has to do is to penetrate them to reach the exact atomic location of body part or skin surface from where they are arising and are manifest, and simply observe that atomic location of body part objectively and equanimously to eradicate the sankhara or defilement associated with that sensation.

- NOTE: Volitional means voluntary, or done by an act of will. It refers to something intentional, premeditated, deliberate, and conscious.

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- TRUTH OF IMPERMANENCE / SENSATIONS (23-Oct-2019)

- The 1st 10 days course attended by me:

The Vipassana Meditation which started on Jul 27, 2017 @ 4:30am ended on 6th august @6:30am. @ (Pagoda Gorai Borivali)

During 10 Days course of VIPASSANA we are instructed to be AWARE OF ANICCA or IMPERMANENCE 24/7. This essentially means that we shall be aware of SENSATIONS all the time.

- Types of Sensations:

Sensations are of three kinds:

(1) Organic sensations [INTERNAL] (DHAMMA SENSATIONS in Vipassana)

e.g., sensations of fear, anxiety, comfort or discomfort, Organic sensations have the following characteristics. They have no special sense-organs. They are not produced by external stimuli.

(2) Sense organ sensations (SENSATIONS due to CONTACT of sense organs with outside objects, perception or clinging of either CRAVING or AVERSION resulting in volitions), and

(3) Motor or kinaesthetic sensations (BODY SENSATIONS in Vipassana).

Motor / Gross sensations are produced by the strain in the muscles, tendons and joints.

\*\*Gross sensations are those which have become heavy and are visible easily due to long

time existence. All gross sensations must be penetrated to observe subtle vibrations that exist under gross sensations \*\*

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- EACH SENSATION has to be handled in a specific way:

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- \*\* ALL SENSATIONS REQUIRE OBJECTIVE AND EQUANIMOUS OBSERVATION, some for few seconds while other from few minutes to few hours, if the sensations are long persisting then they must be penetrated to observe subtle vibrations that exist behind gross sensations \*\*

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- You shall CULTIVATE SKILL to see sensation as ‘separate entity’, ‘isolated’, ‘not mine’, ‘detached from body’, seeing them just like bubbles as they arise and they are impermanent and unsatisfactory in nature. As per law of nature they ARISE, PERSIST and CEASE. Sensations always arise on SURFACE of body, within or outside. Objective observation of sensations is a path that is followed to eradicate or mellow them.

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- DHAMMA sensations (INTERNAL); are just observed as they arise and that is sufficient to eradicate them. The observation may last from few seconds to a minute.

Thus in an example where one notices FEAR ARISE, and as soon as one looks objectively at sensation of fear that is affecting chest or stomach as the case may be, the fear just disappears. So although the fear is a mental content here we try to look at location of body part that is affected by fear (mostly chest or stomach).

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- SENSE ORGAN SENSATIONS; i.e. Sensations that are result of 6 sense organs and their contact with outside object. These SENSATION make us perform a VOLITIONAL act in the form of mental, verbal or physical act and are affected by either CRAVING or AVERSION. Here as soon as UNDERLYING CRAVING is observed equanimously, one is free from sensation. Once the perception of CRAVING behind the sensation is understood the root is cut of and sensation lies there open and naked without any effect and thus disappears.

Thus, in an example of ITCHING, ""the CRAVING TO scratch the surface of skin is identified as the root cause"", and as soon as one observes that CRAVING, that is flowing from body part affected by sensual sensation for few seconds to a minute, the sensations mellows down and disappears. In case of long persisting sensations one may penetrating them to observe subtle sensation to eradicate the effect.

Please NOTE that, here we did not observe the actual sensation, but instead we observed the underlying CRAVING (INTENSITY as an object of meditation ) that was expecting a VOLITIONAL ACT of scratching emanating from location of sensation of itching.

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- **BODY SENSATIONS**; or sensations that are produced by the strain in the muscles, tendons and joints, cuts, prolonged pain, mosquito bites, itching, these sensation have a **PROLONGED EFFECT ON BODY PART** due to either **HURT** or **MEDICAL CONDITION**, and such **THEY MAY REQUIRE PROLONGED AND PENETRATIVE, OBJECTIVE AND EQUANIMOUS OBSERVATION** without creating any craving or aversion during this time in response to sensation that is troubling us. In case of long persisting sensations one may penetrating them to observe subtle sensation to eradicate the effect.

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- [http://dhammadownloads.com.au/A\\_Meditators\\_Handbook.pdf](http://dhammadownloads.com.au/A_Meditators_Handbook.pdf)

- More teaching on how to handle SENSATIONS and conditioned phenomenon:

- However, if one generates anicca-vijjā [vijjā i.e. wisdom] (the wisdom of impermanence from moment to moment) in response to vedanā, there is no avijjā (avijjā, i.e. ignorance)—the whole Chain of Conditioning Arising is broken in the ‘PRESENT MOMENT’. Thus one comes out of the cycle of birth and death by striking at the root of the problem by working with the sensations; at the point in the chain where taṇhā (craving or sensation) is generated. By generating understanding of the impermanent nature of sensations, one generates paññā (wisdom) in response to vedanā. When one observes sensations in this manner, one starts coming out of ignorance, coming out of suffering. A true follower of the Buddha, with concentration, awareness and constant thorough understanding of impermanence, knows with wisdom the sensations, their arising, their cessation and the path leading to their end.

- While DHAMMA sensations (mental contents like sensations of anxiety, fear, panic, anger etc.) are eradicated as soon as they arise and are observed objectively, GROSS sensations that arise on body, require continuous observation of exact body part area from where sensations arise, but here we use sensation as a path to penetrate and reach the body part area that is emitting these sensations and observe that body part area and ‘exact arising’ of sensation through continuous, objective, and equanimous observation of the body part active with sensations.

- Thus, for example when GROSS sensation of pain of itching starts, one must penetrate the sensation and reach the area of skin or body part from where these sensations arise and thus objectively observing them at root of exact arising, one eradicates them or weaken them, and all such objective observation are continuous and equanimous, till the time sensations have weakened or stopped.

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- A prominent method for developing freedom from grasping (clinging) takes the five aggregates [affected by] clinging as its object. This mode of contemplation focuses on their impermanent nature in particular, that is on their arising and passing away. First PERCEPTION OF ‘SELF’ or ‘I’ is removed, thus meditator knows that what causes suffering cannot belong to mine or myself. Once the sense of an ‘I’ that lurks behind the five aggregates [affected by] clinging has been fully understood and abandoned, they stand, as it

were, with their root cut off. This root is none other than desire for them. Especially wise attention directed to the impermanent nature of the five aggregates [affected by] clinging has a considerable potential of leading to the destruction of lust and therewith to liberation. It goes without saying that a similar outcome can also be attained if wise attention is directed to the impermanent nature of the senses or their objects. Besides awareness of impermanence, the range of wise attention also comprises giving attention to the five aggregates [affected by] clinging as something that is unsatisfactory, a disease, a tumour, a dart, a misery, an affliction, alien, disintegrating, empty and not-self. This series of qualifications builds on a foundation in awareness of impermanence and then leads on to the other two characteristics – un-satisfactoriness and not-self – described from a series of related angles.

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• Thus, as the practice suggests, when noticing arising (manifestation) of feeling, one must see it as IMPERMANENT to an extent that there is manifestation of dissolution of that feeling, one must see it as UNSATISFACTORY to an extent that there is manifestation of fear towards feeling, and as NO-SELF to an extent that there is manifestation of void-ness. All sankharas are impermanent and unsatisfactory, while all dhammas are not self. Comprehensive insight into impermanence lead on to insight into un-satisfactoriness and not-self or emptiness of phenomenon. The MEDITATOR shall consider wisely that BOTH FEELING AND REFLECTION are mere SHADOWS and are DELUSION just like past memories they are unsubstantial, unsatisfactory and impermanent with no-self.

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• Sensations can be pleasant or unpleasant, but the key is to recognize that they are impermanent; they will eventually pass. The habit pattern of the mind is to react to pleasant sensations with craving, and unpleasant sensations with aversion. The key is to understand that sensations cause reactions. Learn to observe these sensations, and not react, because these sensations are impermanent and will eventually pass. This process of observation without reaction is referred to as developing equanimity.

• ++++++(DAILY VIPASSANA PRACTICE)++++++

• A VIPASSANA SADHAK is always aware of SENSATIONS and their arising 24/7/

• FOR A VIPASSANA SADHAK the only truth is, ""LIVING IN PRESENT MOMENT"" , abandoning thoughts as DELUSION and LETTING GO of any attachment or aversion to all phenomenon (interactions through sense impressions).

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• A VIPASSANA SADHAK is ever watchful, every moment of interaction, so as to NOT CREATE ANY CRAVING (attachment) or aversion (resentment) towards phenomenon [interactions with people or outside objects] or create DELUSION (clinging towards thoughts), by following LAWS OF EQUANIMITY AND OBJECTIVE OBSERVATION.

In doing so, the SADHAK remains DETACHED to all PHENOMENON and abandons the CLINGING towards unwholesome thoughts through the knowledge that ALL

PHENOMENON and THOUGHTS are IMPERMANENT, UN-SATISFACTORY, and have no-self.

Sadhak also avoid un-necessary interaction with name-form and interaction is required then he does so with absolute equanimity, and after every interaction sadhak also confirms the state of mind to check if it is not filled with either craving or aversion?

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• A SADHAK, is always aware of 5 Mental Hindrances, as soon as one of them arises, and the law of nature is such that by simply observing them objectively, one automatically eradicates these hindrances.

• A SADHAK is 24/7 AWARE of SENSATIONS as they arise on any part of body outside, or within, and simply observes them objectively, knows that all sensations are impermanent, and they arise, persist for a while and cease. Thus, sadhak by observing 24/7, IMPERMANENT NATURE OF SENSATIONS, CULTIVATES the understanding of laws of impermanence.

• A SADHAK, sitting with closed eyes, daily (morning and nights), follows ANAPANA meditation, for 10-15 Minutes, “observes breathe” at NOSE DOOR, followed by 20-40 minutes of WHOLE BODY SCAN through mind’s eye or inner vision as taught in vipassana course, or through quick body scan sweeps (as in X-Ray machine) several times top to bottom front and back side and reverse. Each body scan must be followed by at least 5 minutes of ANAPANA breathe observation at NOSE DOOR.

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• In case of any defect or defilement one must undertake objective observation for gross or subtle vibrations that come out in form of sensations on surface of body part affected by defilement or defect. Subtle vibrations can only be observed after mind is completely tranquil and @peace after consistent anapana meditation.

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• All body scans or sensation observations must end with anapana meditation of breathe watch at nose door for at least 5-10 minutes. This will bring mind back to present moment. •

• just like, when the doorbell rings and you open the door and look@ person, similarly look@ all sensations as outsiders detached, always know that these sensations are the outsiders and come to you to cause misery and hence show no emotional reactions to them, just observe them objectively and equanimously, treating them (sensations) as outsiders and ‘NOT MINE’.

• The ROOT CAUSE of all sensations lies under false notion that they belong to us and are part of us or ‘mine’. Once this root of “NOT MINE” is understood and broken, the sensations will remain there naked without any essence and then you will observe them just as you

would observe an entity or a person you are not interested in, thus they disappear as you observe them equanimously as they arise, persist for a while and fade away after some time.

**Q. What is mindfulness of respiration?** What is the practising of it? What are its salient characteristic, function and near cause? What are its benefits? What is the procedure?

**A.** Inhalation is the incoming breath. Exhalation is the outgoing breath. The perceiving of the incoming breath and the outgoing breath—this is being mindful, mindfulness and right mindfulness. The undisturbed dwelling of the mind (in this mindfulness) is the practising of it. To cause the ARISING of PERCEPTION as regards respiration is its salient characteristic. Attending to contact is its function. Removal of discursive thought is its near cause.

The ANAPANA “breathe watch” shall be done at nose doors (anapana meditation with contact point observation sign = breathe). Nose tip observation for 10-15 minutes may be required before insight meditation, i.e. vipassana body scan through mind's vision or inner eye

Either Both Nose tips or upper lip lining is selected for observing sensation (i.e. Touch of air/breathe is a sensation that must be observed for each breathe that goes in or out.

**What is equanimity?** What is the practising of it? What are its salient characteristic, function and manifestation? What are its benefits? What is the procedure?

**A.** As parents are neither too attentive nor yet inattentive towards any one of their children, but regard them equally and maintain an even mind towards them, so through equanimity one maintains an even mind towards all beings. Thus should equanimity be known; the dwelling undisturbed in equanimity—this is called the practising of it. Non-attachment is its salient characteristic. Equality is its function. The suppression of disliking (aversion) and liking (cravings) is its manifestation. Its benefits are equal to those of loving-kindness and compassion for others. Equanimity shall be the way of life, one must neither create craving nor aversion to any phenomenon that one encounters in life. The middle path of neither pleasure nor pain, neither craving nor aversion along with lovingness and compassion for others must be followed.

**Q. What is the conditioned arising method?**

**A.** Conditioned by ignorance are the formations; conditioned by the formations, consciousness; conditioned by consciousness, name-form; conditioned by name-form, the six-sphered-sense; conditioned by the six-sphered-sense, contact; conditioned by contact, feeling; conditioned by feeling, craving; conditioned by craving, clinging; conditioned by clinging, becoming, conditioned by becoming, rebirth; conditioned by rebirth, decay, death, sorrow, lamentation, pain, grief and despair spring up. Such is the origin of this entire mass of ill

**Q. What is the Noble Truth of the Origin of ill?**

**A.** "Even this craving, causing new rebirths, accompanied by delight and passion, finding gratification now here and now there, namely, the craving for pleasure, the craving for existence and the craving for annihilation". Here "causing new rebirth" means: "Craving, wherever it is, causes rebirth". "Even this craving" means: "Craving is the origin of ill;



**Q. What is the Path leading to the Cessation of ILL?**

A. It is the Noble Eightfold Path of Right View, Right Thought, Right Speech, Right Action, Right Livelihood, Right Exertion, Right Mindfulness, and Right Concentration. Right View is the knowledge of the Four Truths. Right Thought means the three meritorious thoughts. Right Speech is the separation from the four wrong (verbal) actions. Right Action is separation from the three wrong actions.....

**Q. What are the cause and condition of ill?**

A. That yogin knows thus: This ill has birth for cause and condition; birth has becoming for cause and condition; becoming has clinging for cause and condition; clinging has craving for cause and condition; craving has feeling for cause and condition; feeling has contact for cause and condition; contact has the six sense-spheres for cause and condition; the six sense-spheres have name-form for cause and condition; name-form has consciousness for cause and condition; consciousness has the formations for cause and condition; the formations have ignorance for cause and condition. Thus depending on ignorance there are the formations; depending on the formations there is consciousness; depending on birth there are decay, death, and grief. Thus all the aggregates of ill arise. Thus that yogin introspects the links of conditioned arising at length,

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VIMUTTIMAGGA

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They agree that in practising Anapanasatti (mindfulness of respiration) the breath should not be followed inside or outside because it distracts the mind. This causes the body and the mind to waver and tremble. The simile or example of the man sawing wood illustrating where the breath should be noted (i.e., at nose-tip or on the upper lip) is common to both works. The Visuddhimagga quotes other similes in illustration. It also quotes (p. 280) the Patisambhiddmagga (I, p. 165) which warns against the practice of trying to follow the inhaled breath to the heart (hadaya) and the navel (ndbhi) and the outgoing breath back from the navel to the heart and nose-tip, for, both the mind and the body become 'disquieted and perturbed and shaky' if this practice is resorted to.

Just like touch of SAW on WOOD is monitored similarly touch of air or breathe on nose tip is observed. Touch of breathe on nose tip is a sensation and that must be observed during this meditation. [My note: This nose tip observation for breathe, we do for insight meditation only, otherwise nose door breathe observation is done 90% of time]

MINDFULNESS OF RESPIRATION

**Q. What is mindfuiness of respiration? What is the practising of it? What are its salient characteristic, function and near cause? .What are its benefits? What is the procedure?**

A. Inhalation<sup>2</sup> is the incoming breath. Exhalation<sup>3</sup> is the outgoing breath. The perceiving of the incoming breath and the outgoing breath—this is being mindful, mindfulness and right mindfulness. The undisturbed dwelling of the mind (in this mindfulness) is the practising of it. To cause the arising of perception as regards respiration is its salient characteristic. Attending to contact is its function. Removal of discursive thought's is its near cause.

## BENEFITS

"What are its benefits?" If a man practises mindfulness of respiration, he attains to the peaceful, the exquisite, the lovely, and the blissful life. He causes evil and demeritorious states to disappear and to perish as soon as they arise.

## PROCEDURE

"What is the procedure?": The new yogin having gone to a forest, to the foot of a tree or to a wide open space, sits down, with legs crossed under him, with the body held erect, with mindfulness established in front. He is mindful in respiration. Mindful of the outgoing breath, that yogin knows, when he breathes out a long breath: "I breathe out a long breath"; [430] when he breathes in a long breath, he knows: "I breathe in a long breath"; when he breathes in a short breath, he knows: "I breathe in a short breath"; when he breathes out a short breath, he knows: "I breathe out a short breath".

Gladdening the [manner of] consciousness: he trains thus: "Making the mind glad, instilling gladness into it, cheering it, rejoicing it, I shall breathe in, shall breathe out." Herein, there is gladdening in two ways, through concentration and through insight.

Thus he knows. "I am breathing in, in such and such a way", thus he trains himself. "I am breathing out, in such and such a way", thus he trains himself. (Experiencing the whole body; calming the bodily formations), experiencing joy, experiencing bliss, experiencing the mental formations, calming the mental formations, (experiencing the mind), gladdening the mind, concentrating the mind, freeing the mind, discerning impermanence, discerning dispassion, discerning cessation, discerning renunciation, thus he trains himself. "Discerning renunciation, I breathe out in such and such a way", thus he trains himself; "discerning renunciation, I breathe in, in such and such a way", thus he trains himself.<sup>2</sup>

**[My note: This nose tip observation for breathe, we do for insight meditation only, otherwise nose door breathe observation is done 90% of time]**

## CONTACT POINT observation meditation (nose tip)

Here, he trains himself in "breathing in" means: "mindfulness is fixed at the nose-tip or on the lip".<sup>3</sup> these are the places connected with breathing in and breathing out. That yogin attends to the incoming breath here. He considers the contact of the incoming and the outgoing breath, through mindfulness that is fixed at the nose-tip or on the lip. Mindfully, he breathes in; mindfully, he breathes out. He does not consider (the breath) when it has gone in and also when it has gone out.<sup>1</sup> He considers the contact of the incoming breath and the outgoing breath, at the nose-tip or on the lip, with mindfulness. He breathes in and breathes out with mindfulness. It is as if a man were sawing wood. That man does not attend to the going back

and forth of the saw. In the same way the yogin does not attend to the perception of the incoming and the outgoing breath in mindfulness of respiration. He is aware of the contact at the nose-tip or on the lip, and he breathes in and out, with mindfulness.<sup>2</sup>

Just like touch of SAW on WOOD is monitored similarly touch of air or breathe on nose tip is observed. Touch of breathe on nose tip is a sensation and that must be observed during this meditation.

#### IMAGE:

To the yogin who attends to the incoming breath with mind that is cleansed of the nine lesser defilements the image<sup>4</sup> arises with a pleasant feeling similar to that which is produced in the action of spinning cotton or silk cotton. Also, it is likened to the pleasant feeling produced by a breeze.<sup>1</sup> Thus in breathing in and out, air touches the nose or the lip and causes the setting-up of air perception mindfulness. This does not depend on colour or form.<sup>2</sup> This is called the image. If the yogin develops the image and increases it at the nose-tip, between the eye-brows, on the forehead or establishes it in several places,<sup>3</sup> he feels as if his head were rilled with air. Through increasing in this way his whole body is charged with bliss. This is called perfection.

And again, certain predecessors<sup>4</sup> taught four ways of practising mindfulness of respiration. They are counting, connection, contacting and fixing.

"Connection": he follows respiration with mindfulness, continuously. This is called connection.

"Contacting": Having caused the arising of air perception, he dwells, attending to the contact of respiration at the nose-tip or on the lip. This is called contacting.

"Fixing": Having acquired facility in contacting, he should establish the image, and he should establish joy and bliss and other states which arise here. Thus should fixing be known.

#### COMPASSION:

Q. What is compassion? What is the practising of it? What are its salient characteristic, function and manifestation? What are its benefits? What is the procedure?

A. As parents who on seeing the suffering of their dear and only child, compassionate it, saying, "O, how it suffers!", so one compassionates all beings. This is compassion.

Q. What is the fulfilment of compassion and what, non-fulfilment?


A. When a man fulfils compassion, he separates from harming and from killing. He is not afflicted. He separates from impure affection.

#### EQUANIMITY:

Q. What is equanimity? What is the practising of it? What are its salient characteristic, function and manifestation? What are its benefits? What is the procedure?

A. As parents are neither too attentive nor yet inattentive towards any one of their children, but regard them equally and maintain an even mind towards them, so through equanimity one maintains an even mind towards all beings. Thus should equanimity be known; the dwelling undisturbed in equanimity—this is called the practising of it. Non-attachment is its salient characteristic. Equality is its function. The suppression of disliking and liking is its manifestation. Its benefits are equal to those of loving-kindness.

Thus, foulness should be developed for the purpose of abandoning greed (lust). Loving-kindness should be developed for the purpose of abandoning ill will. [115] Mindfulness of breathing should be developed for the purpose of cutting off applied thought. Perception of impermanence should be cultivated for the purpose of eliminating the conceit, ‘I am’”

 Perhaps the meditator is aware of the reality of sensations in the body only for a single moment, and does not react because he understands their transient nature. Even this brief moment will have a powerful effect.

With patient, repeated, continuous practice, those few moments of equanimity will increase, and the moments of reaction will decrease. Gradually the mental habit of reacting will be broken and the old conditioning eradicated, until the time comes when the mind is freed of all reactions, past and present, liberated from all suffering.

(Art of Living: Vipassana, VRI, Igatpuri,

#### CONDITIONED ARISING METHOD:

##### Q. What is the conditioned arising method?

A. Conditioned by ignorance are the formations [volitional formations, SANKHARA]; conditioned by the formations, consciousness; conditioned by consciousness, name-form; conditioned by name-form, the six-sphered-sense; conditioned by the six-sphered-sense, contact; conditioned by contact, feeling; conditioned by feeling, craving; conditioned by craving, clinging; conditioned by clinging, becoming, conditioned by becoming, rebirth; conditioned by rebirth, decay, death, sorrow, lamentation, pain, grief and despair spring up. Such is the origin of this entire mass of ill

##### (B) REVERSE ORDER (12 links, dependent origination)

By the cessation of ignorance, the cessation of the formations (occurs) [volitional formations, SANKHARA]; by the cessation of the formations, the cessation of consciousness; by the cessation of consciousness, the cessation of name-form; by the cessation of name-form, the cessation of the six-sphered-sense; by the cessation of the six-sphered-sense, the cessation of contact; by the cessation of contact, the cessation of feeling; by the cessation of feeling, the cessation of craving; by the cessation of craving, the cessation of clinging; by the cessation of clinging, the cessation of becoming; by the cessation of becoming, the cessation of rebirth; by the cessation of rebirth, decay, death, sorrow, lamentation, pain, grief and despair cease. Such is the cessation of this entire mass of ill

#### THE FOUR NOBLE TRUTHS:

##### Q. What is the method of understanding the Noble Truths?

A. There are Four Noble Truths: the Noble Truth of ill, the Noble Truth of the Origin of Ill, the Noble Truth of the Cessation of Ill and the Noble Truth of the Path leading to the Cessation of Ill. TRUTH OF ILL

Q. What is the Noble Truth of ill?

A. "Birth is ill; old age is ill; death is ill; sorrow is ill; lamentation and misery are ill; grief and despair are ill; association with those one does not like is ill; separation from those one likes is ill; the not getting of what is wished for is ill; in short the five aggregates of clinging [SANKHARA] are ill".<sup>1</sup>

TRUTH OF THE ORIGIN OF ILL

Q. What is the Noble Truth of the Origin of ill?

A. "Even this craving, causing new rebirths, accompanied by delight and passion, finding gratification now here and now there, namely, the craving for pleasure, the craving for existence and the craving for annihilation". Here "causing new rebirth" means: "Craving, wherever it is, causes rebirth". "Even this craving" means: "Craving is the origin of ill;

TRUTH OF THE CESSATION OF ILL

Q. What is the Noble Truth of the Cessation of ill?

A. "The utter fading away and cessation of that very craving, leaving it, giving it up, the being delivered from, the doing away with it".<sup>4</sup> Thus should be known the Noble Truth of the Cessation of ill. This is also the ending of the origin, because the Blessed One has said: "The cause of ill is destroyed". The cause of ill is destroyed. Therefore the state of not coming to birth and of not perishing is accomplished. It corresponds to realization. Therefore the Blessed One taught: "The ending of the origin is the ending of ill".

TRUTH OF THE PATH LEADING TO CESSATION OF ILL

Q. What is the Path leading to the Cessation of Ill?

A. It is the Noble Eightfold Path of Right View, Right Thought, Right Speech, Right Action, Right Livelihood, Right Exertion, Right Mindfulness, Right Concentration. Right View is the knowledge of the Four Truths. Right Thought means the three meritorious thoughts. Right Speech is the separation from the four wrong (verbal) actions. Right Action is separation from the three wrong actions.....

CAUSE AND CONDITION OF ILL:

Q. What are the cause and condition of ill?

A. That yogin knows thus: This ill has birth for cause and condition; birth has becoming for cause and condition; becoming has clinging for cause and condition; clinging has craving for cause and condition; craving has feeling for cause and condition; feeling has contact for cause and condition; contact has the six sense-spheres for cause and condition; the six sense-spheres have name-form for cause and condition; name-form has consciousness for cause and

condition; consciousness has the formations [volitional formations, SANKHARA] for cause and condition; the formations have ignorance for cause and condition. Thus, depending on ignorance there are the formations; depending on the formations there is consciousness; depending on birth there are decay, death, and grief. Thus all the aggregates of ill arise. Thus that yogin introspects the links of conditioned arising at length,

### TRUTH OF CESSATION

That yogin, after having grasped the Truth of the Origin of ill and transcended the uncertainty of the three phases of time, considers the cessation of ill. The destruction of what is the destruction of ill? That yogin knows thus: When birth is destroyed, ill is destroyed; when birth is destroyed, becoming is destroyed; when becoming is destroyed, clinging is destroyed; when clinging is destroyed, craving is destroyed. When ignorance is destroyed, the formations [volitional formations, SANKHARA] are destroyed. Thus, with the destruction of ignorance, the formations are destroyed; with the destruction of the formations, consciousness is destroyed. Decay, death, sorrow, lamentation, misery and grief are destroyed through the destruction of birth. Thus all the aggregates of ill are destroyed. Thus having considered the links of conditioned arising at length, he views them in brief thus: Depending on feeling there is craving. Owing to its destruction, ill is destroyed. Thus he makes manifest the Truth of Cessation.

Q. What is the grasping of the characteristics of feeling, perception, the

formations and consciousness?

- A. Characteristics of form:** One grasps the form-consciousness by way of the earth-element, water-element, fire-element, air-element, sense-sphere of eye or sense-sphere of body.
- B. Characteristic of feeling:** One grasps feeling by way of the pleasurable, the painful or the neither pleasurable nor painful.
- C. Characteristics of perception:** One grasps perception by way of form-perception or perception of states.
- D. Characteristics of the formations [volitional formations, SANKHARA]:** One grasps the formations through contact, volition, initial application of thought, sustained application of thought, or deliberation.
- E. Characteristics of consciousness:** One grasps consciousness through eye consciousness or mind-consciousness. One grasps one's particular meditation and produces the sign skilfully.

**Thus, one grasps the characteristics of form, feeling, perception, the formations and consciousness.**

THREE FETTERS (Chain/ Binding):

Thus that yogin knows presently, sees presently and cuts off the three fetters, i.e., self-illusion, uncertainty, addiction to rites and ceremonies, and the defilements standing in that place.<sup>1</sup>

ANAPANSATTI

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\* Mindfulness fixed on out-breathe and in-breathe is called anapansatti

[MY NOTE: observation of breathe at NOSE DOOR}

Object of meditation and object of concentration are selected. For example, the person who is lustful with sensual desires shall select REPULSIVENESS/IMPURITIES as object of concentration.

Equanimity (No reaction) with respect to sensual organs, and neither liking nor disliking along with Detachment are requirements to be fulfilled all the time.

Concentration: is a state of mind firmly established.

Defilement of concentration: State of mind that revert to sensuality and unwholesomeness

With Mindfulness of breathing when meditator has developed fully all 16 stages described, he has completed both concentration practice and insight practice.

\*\*\* Page 94 onwards real definition of ANAPANSATTI starts.

Mindfulness fixed on out-breathe and in-breathe is called anapansatti

\*\*\*\*\*

WHEN the meditator finds it NO LONGER NECESSARY to follow the breathing all the time, because the mind has become quite tranquil, he should concentrate on SINGLE POINT where air touches his nostril or upper lip (known as point of contact) as it passes in and out. Thus it is important to note that when breathing becomes tranquil and 'body becomes calm', the practice enters a new phase where meditator fixes his attention on one particular point NOT FOLLOWING BREATHING IN AND OUT.

THUS, meditator shall fix the point of contact of breathe either at nose tip or at the upper lip depending upon nose structure or by choice. This change in technique is advantageous and suitable.

Thus in stage 1, 2, 3 whole breathe from beginning to end is observed even though there is a contact in those stages. In early stages the objective is establish mindfulness on breathing itself. This breathing as preparatory object of concentration is relatively GROSS. IN the technique based on contact mind is directed towards one particular point, the spot where air touches the skin and takes that as sign of more refined kind of practice. In this way object of concentration is changed from 'FLOWING BREATHE' to 'NOSE TIP or UPPER LIP' ['acquired sign' to be used in higher stages]

**MY NOTE: breathe observation at NOSE DOOR is done 90% of time, while NOSE TIP contact of breathe may be considered for INSIGHT MEDITATION aka body scan.**

The step in which this new acquired sign [‘NOSE TIP or UPPER LIP’] is firmly established is known as **FIXING**, it culminates in arising of counterpart signs and following on this counterpart sign comes **ABSORPTION**.

Page: 155 onward .....

Thus, counting of breathe and connecting are based on preparatory sign (breathe), Contact has to with acquired sign (nose tip, upper lip), and **FIXING** with counterpart sign (mental image) and so we can understand more refined techniques later.

Thus, **FIRST SIGN** is ever moving breathe used for concentration. **SECOND SIGN** is acquired sign, seen by inner eye and is a **SPOT** seen as clear mental image at the point of contact that is at nose tip or upper lip. **THIRD** or **COUNTERPART SIGN** is also a mental image being a modified form of acquired sign which has by now undergone various changes in form, features, and so on. The meditator can maintain it any particular state he wishes and having established it firmly in one particular state can use it as foundation and stronghold of mind. When the mind has this acquired counterpoint sign as its foundation and is completely absorbed in it, it attains the state called **ABSORPTION** (jhana).

Thus any preparatory sign (breathing) may give rise to acquired sign (nose tip, upper lip) and counterpart sign (mental images), finally leading to absorption.

#### OBSTACLES TO ABSORPTION (VI) (page: 165)

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1)

Inability to discern breathing because it seems to have disappeared constitutes an obstacle.

This can be overcome by breathing strongly or consciously for few seconds and then switching to natural breathing again.

Later meditator shall be able to discern the breathing in all steps: **COUNTING** (long or short breathe), **CONNECTIN** (to mind), **CONTACT** (acquired sign, nose tip, and upper lip), and **FIXING**. The problem of non-manifestation of breathe generally arises during **CONTACT**. The counterpart sign does not appear because meditator fails to feel breathing at point of **CONTACT**. When counterpart sign, the new mental image does arise, mindfulness must be directed towards it. I.e. feel the presence of breathe passing through this contact point.

Similarly if point of contact changes position, the **FIXING** must be changed accordingly.

1)

At the time of **PREPARATORY SIGN**, attention is being given to both breathing and the sign as breathing itself is a sign

2)



At the time of **AQUIRED SIGN**, attention is paid to **CONTACT**. Attention is directed to the sign (which is point of contact) rather than to breathing, But since **CONTACT IS MANIFEST** when breathing passes over it, the meditator is in effect paying attention to both things in one.

3)

Finally at the time of **COUNTERPART SIGN**, attention is paid to **SIGN DIRECTLY**. The breathing is left un-attended and there is no need to give indirect attention to breathing anymore.

Ridding the mind of unwholesome act (Distraction) of dwelling on memories past and future:

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Here the meditator shall consider wisely that all **PAST MEMORIES** and past happenings are things compounded, insubstantial things, having no-self. This way he is able to rid his mind off its unwholesome state of running after past memories. Thus, by not reacting towards past memories one looks away from thoughts, feelings, and perceptions and continues to do his work (meditation in this case) and thus allays the distraction to large extent. Meditator, then takes help of **IN-OUT** breathing giving attention to acquired sign to remain in present.

Same principal applies to **FUTURE MEMORIES** but the difference is that **FEELING AND REFLECTION** are taken into account, **FEELING's** refer to fascination with some anticipated event and **REFLECTION** refers to **THOUGHT** about the event. The **MEDITATOR** shall consider wisely that **BOTH FEELING AND REFLECTION** are mere **SHADOWS** and are **DELUSION** just like past memories they are unsubstantial, unsatisfactory and impermanent with no-self. Thus, by not reacting towards future memories one looks away from thoughts, feelings, and perceptions and continues to do his work (meditation in this case) and thus allays the distraction to large extent. Meditator, then takes help of **IN-OUT** breathing giving attention to acquired sign to remain in present.

Thus, thinking wise like this meditator free himself from distraction of past and future memories.

Hindrances (Nirvana) and Jhana factors (anapansatti, Page 193....)

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Worldlings are not aware that **RENUNCIATION OF SENSUAL DESIRES** is the Aryan's **WAY OUT OF SUFFERING**. The **CONCENTRATION** developed by meditational practice by whose power hindrances are driven out. But as soon as mind returns to un-concentrated state the hindrances are back because their roots have not be completely destroyed. \*\* To destroy the roots of hindrances a higher level of practice is needed known as **VIPASSANA** \*\* Therefore there are 3 states of freedom from hindrance, one -by chance, two- by tranquillity meditation [breathing watch] and three- by insight meditation [vipassana] while 1st two are temporary the third one is permanent way to remove all hindrances.

The Buddha said it is impossible to have liberating insight as long as one or more of the five hindrances are infecting the mind (AN 5.51). These mental obstacles are grouped as 1) sensual desire, an attraction to and preoccupation with the world of the five senses, 2) anger, aversion, frustration, disappointment, 3) dullness or drowsiness, 4) restlessness, remorse, anxiety, guilt and 5) doubt. If any of these or related states are present, the heart will be agitated and confused. The five hindrances make the mind rigid, weak and unworkable.

The meditator must know in what way the hindrances disturb him and thus how dangerous they are so that he will be resolute and unwavering in his attempt to destroy them. Thus freedom from hindrances is a real happiness and this is the first step.

Thus, when the mind is fixed on BREATHING or whatever the object (acquired sign), the hindrances are absent and only beneficial factors present. Renunciation of sensual desires then helps it further and by the stage of counterpoint sign the UNIQUE EXCELLENCE is perfectly developed.

The STATE in which mind is firmly fixed on the counterpoint sign without wavering is called one pointedness, thus with ARISING OF COUNTERPART SIGN all FIVE JHANA FACTORS are fully established. When mind by way of counterpart sign has attained full concentration in the FIRST ABSORPTION, the five factors are established simultaneously as constituents of jhana. At this stage there is no need to concentrate on image or counterpart sign as all jhana factors are established in its place.

The five jhana factors are result of one practice and exists spontaneously in one mind and at one time, understand this clears up questions on how 5 mental states can exist in one Jhana.

## PROGRESS TOWARDS ABSORPTION (Page 216...)

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Neighbourhood concentration (preparatory) of beginning stages is state of being in immediate vicinity of jhana while Full Concentration, concentration that is firm at the level of absorption is state of having arrived, the actual attainment of jhana, In terms of progress of practice “neighbourhood concentration” is achieved as soon as hindrances disappear in particular ‘FREEDOM FROM HINDRANCES’. “Full concentration” is attained with full arising of jhana factors, in particular ‘ONE POINTEDNESS’. Another difference is that neighbourhood concentration is unsteady and unstable, arising and ceasing repeatedly, in contrast FULL CONCENTRATION, jhana factors are present constantly, steadily thus is more stable.

During Neighbourhood concentration mind has COUNTERPART SIGN as object of concentration, jhana factors are not fully established hence concentration cannot be shifted from counterpoint sign to jhana factors. Full concentration comes when attention is transferred from counterpoint sign to jhana factors, the meditator is conscious of all five factors at one time without any kind of thinking.

The gathering of jhana factors by way of counterpoint sign is most delicate process in whole practice of meditation, both tranquility and insight. The meditator must do two job at once, he must fix his concentration on counterpoint sign and also at the same time gather in all five

jhana factors, maintaining them until they grow distinct and firm. Thus meditator must guard and support the counterpoint sign until the attainment of full concentration.

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#### SEQUENCE OF PHENOMENON LEADING TO JHANA (page 250.)

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1)

Arising of counterpoint sign diminishes hindrances but full concentration is still unstable till all five jhana factors are gathered in.

2)

Once hindrances are diminished jhana factors appear, the meditator must now develop them using counterpoint sign as basis and five arising factors as objects.

3)

When all five factors are fully present, level of concentration called first jhana is attained

EQUANIMITY: here equanimity means even mindedness based on clear insight that “nothing whatsoever is worth being attached to” It is the instrument by which equanimity may be maintained towards all things and events. A) Equanimity towards all living beings, Equanimity (detachment) .... B) Towards all CONDITIONAL THINGS, sankhara’s (all non-livings things as well as things we get attached to or get involved in. C) Form the habit of naturally being detached

#### ATTAINMENT OF ABSORPTION (Page 261..)

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Just before the appearance of counterpoint sign, acquired image becomes very clear, the mind becomes calm, and concentration comes very easily without any efforts, these are indications that counterpoint sign is about to appear. Once the counterpoint sign has appeared it must be guarded as long as possible till all 5 factors of jhana are gathered and established firmly. Thus meditator is said to have attained full concentration or first absorption.

Mind is now able to relinquish the counterpoint sign and take factors of jhana as its sign. Mind endowed with all jhana factors are the only perfect foundation for one pointedness.

Thus in example of man SAWING the WOOD, the wood is a SIGN (the point of contact), while the SAW corresponds to AIR (Breathe) moving in and out past or over the sign. The carpenter corresponds to MEDITATOR who is ever watchful of sign (contact), seeing the teeth of saw (air) indirectly, who no longer fixes his mind on Air/breathe or image (counterpart sign), but yet remains mindful of them in a subtle way. The meditators shows lack of interest in breathe or counterpoint sign (image) both of which are nevertheless present

but at the same time mediators is mindful enough to collect factors of jhana, making sure that they function until full concentrations or jhana is attained.

Just like touch of SAW on WOOD is monitored similarly touch of air or breathe on nose tip is observed. Touch of breathe on nose tip is a sensation and that must be observed during this meditation.

### [Shamatha practices with Kasinas - Discussion](#)

There are 2 westerners authorized to teach the Shamatha portion of system. They have released 5 free talks and a book.

<http://www.jhanasadvice.com/>

There are also several free ebooks from Pa Auk sayadaw that are quite comprehensive available at the Pa Auks website.

<http://www.paauk.org/>

### [Books & Articles](#)

#### [Mastering the Jhanas Buddhist Geeks Talk Transcript Part 1](#)

Samatha and Vipassanā in Harmony

[http://www.awakeningdharma.com/wp-content/uploads/articles/Ajahn\\_Chandako\\_Samatha\\_and\\_Vipassana\\_in\\_Harmony.pdf](http://www.awakeningdharma.com/wp-content/uploads/articles/Ajahn_Chandako_Samatha_and_Vipassana_in_Harmony.pdf)

THE FOUR ABSORPTION chapter X Page: 289

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1st Absorption: all five factors are present, applied thought, sustained thought, rapture, happiness, and ONE POINTEDNESS

2nd Absorption: Three factors are present, rapture, happiness, and ONE POINTEDNESS

3rd Absorption: TWO factors are present, happiness, and ONE POINTEDNESS

4th Absorption: TWO factors are present, ONE POINTEDNESS and EQUANIMITY

Thus in words of Buddha, the First Absorption arises out of detachment from sensual objects, and unwholesome state of mind. The second absorption arises through subsiding of or detachment from applied thought and sustained thoughts. The Third absorption arises with detachment from or fading away of rapture (intense pleasure), and the fourth absorption arises through disappearance of or detachment from all feelings pleasant and unpleasant which is reflection of NEUTRAL FEELING.

Five KIND of MASTERY XI Page: 304

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- 1. Skill in adverting mind towards absorption 2. Skill in entering absorption 3. Skill in maintaining absorption 4. Skill in emerging from absorption 5. Skill in reviewing absorption

1. Skill in adverting mind towards absorption means skill in quickly fixing mind on objects, signs, and jhana factors.

2. Skill in entering absorption means gathering of factors of jhana on basis of counterpart sign

3. Skill in maintaining absorption is an ability to stay in jhana as long as (duration of his choice) possible as one wishes.

4. Skill in emerging from absorption is a REVERSE of entering absorption, from being established in jhana to fixing mind on jhana factors, then reverting to acquired sign, then to the acquired sign, to fixing mind on contact, finally reverting to breath in and out.

5. Skill in reviewing absorption is skill in reviewing all steps above, that how one entered step 1 through 4.

#### CALMING OF BODILY FORMATIONS:

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1. In first phase breathing is coarse and meditator concentrates on this sign

2. In second phase breathe is fine and delicate, meditator concentrates on fine breathing until that disappears too.

3. In third phase new sign (acquired sign) arises, and meditator now takes this image for further concentration

4. In last 4th phase, meditator concentrates his mind on this acquired image and finally attains one pointedness

WHEN ALL ABOVE IS CARRIED OUT SUCCESSFULLY, it can be said that CALMING OF BODILY FORMATIONS have been achieved.

#### CHAPTER XII: Summary of stage I to IV Page 318

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Stage 1: Concentration on long breathing

Stage 2: Concentration on short breathing

Stage 3: Concentration on every aspect of breathing (body)

Stage 4: Concentration on breathing till it becomes calmer and achieves absorption

\*\*\*\* A meditator who has practiced neighbourhood concentration may proceed directly to INSIGHT MEDITATION (VIPASSANA) which BYPASSES the JHANA's and aims at 3 universal characteristics of IMPERMANENCE, UNSATISFACTORYNESS, and NON-SELFHOOD \*\*\*\*

CONTEMPLATING (ANUPASSANA, watching of feeling closely) in seven stages: Page 336

## **RENUNCIATION of FEELINGS:**

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Contemplating is to fix mind on phenomenon arising in the time of practice. During practice, if new phenomenon or objects arise then, meditator must contemplate on those objects till they disappear or become less distinct, then meditator can switch to In-Out breathing. Feelings based on sensuality cannot be used for contemplation. The feeling arisen out of dhamma are the one that are contemplated. A feeling of pleasure, un-satisfaction, rapture etc. are feeling of dhamma or nature and thus can be contemplated.

1st stage: “”Feeling”” of rapture is contemplated as being impermanent thus meditator “”abandons perception of permanence””. The impermanence of feeling can be experimented by meditator by examining feeling itself so closely that there arise weariness and detachment towards it thus realization of impermanence is understood and meditator sees no reason why the perception of permanence shall not be abandoned?

2nd stage: In this meditator contemplates “”feeling”” not as pleasurable and un-satisfactory and in doing so “”abandons the perception of pleasure.”” Here, briefly the meditator on seeing FEELING as impermanent and illusionary becomes weary of feeling and thus he sees characteristic of suffering in feeling and simultaneously the way suffering is brought about by feeling, therefore meditator has no qualms in abandoning the feeling of pleasure as he sees it as impermanent and associated with suffering.

3rd stage: In this stage meditator contemplates feeling as no-self and not as self and in doing so “”Abandons the perception of SELF”” Here meditator seeing the impermanence and unsatisfactory nature of feeling, contemplates that if feeling was ‘mine’ then how can it cause suffering for me? Thus DEFILEMENT of perception of self is simply abandoned

4th stage: Here mediator comes to be wearied of that feeling and thus takes no pleasure in it thus he “”Abandons the enjoyment of different feelings”” this is so, as meditator is able to contemplate impermanence, un-satisfactory and no-self nature of feelings and thus sees danger in clinging to feeling however pleasurable it is.

5th stage: In this meditator becomes “dispassionate” with regards to feeling and thus “”ABANDONS the PASSION for feeling””, here weariness cause the passion to abate. For example a person who touches the flame of fire, immediately removes his hand away from it, similarly a mediator who has contemplated feelings thoroughly and knows the danger of clinging to them, “abandons the passion for feeling as soon as they arise”

6th stage: In this a meditator puts and “END TO THE FEELINGS” and does not arouse them and in doing so he “”Abandons the arousing of feelings” Even though there may again arise impressions or feelings but meditator sees no meaning in them (feelings) and has lost all the passion towards them and thus he resists from grasping feelings anymore [grasping = clinging to feeling in this case], and thus avoids arising of any suffering due to feelings.

7th stage: Here a meditator RENOUNCES the feelings, he does not cling to them and thus “ABANDONS CLINGING towards any feelings” In short, fire has completely been extinguished, the feelings have been rejected, negated, returned back to the nature.

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DISTINCT AND EXHAUSTIVE METHOD OF CONTEMPLATING FEELINGS Page: 404

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Generally speaking, to see the truth of anything means to see that it is IMPERMANENT, UNSATISFACTORY, NO-SELF or VOID and thus not worth becoming attached to it.

We must analyse the feeling with regards to its 3 points, ARISING (What it arises from), MANIFESTATION (what characteristics are manifest and for what purpose), how it CEASES to be.

4 conditions of feelings: ARISING of feeling is due to/conditioned by IGNORANCE, CRAVING, KAMMA AND SENSE IMPRESSIONS (CONTACT), thus one shall contemplate reason of arising of feeling.

With arising of IGNORANCE one is deluded to value or meaning of feeling and tend to become attached to it, thus ‘arising of ignorance is arising of feeling’.

If there exists CRAVING to experience certain kind of desire then that feeling has aroused, one has desire to indulge and maintain that feeling passionately which in turn give rise to CLINGING, thus “this feeling is conditioned by CRAVING”.

When feeling desirable or undesirable, is result of PAST KAMMA (action).

Finally the feeling that arises from SENSE IMPRESSION (CONTACT) that operates under NOSE TIP or UPPER LIP, which is coming together of sense organ, sense object and consciousness. Contact between EYE and FORM, EAR with SOUND signifies definition of contact with sense impression.

It shall be understood clearly with experience that ALL PHENOMENON are impermanent, unsatisfactory, have no-self or are VOID that there is no as subjectivity or objectivity applicable to them. These are material and mental phenomenon in a state of flux without ‘soul’ in reality which are such stuff as DREAMS are made of resulting from misconception based on IGNORANCE, CRAVINGS, KAMMA and CONTACT. Whenever one is awakened to illusiveness of ‘self’, manifestation or void-ness of phenomenon becomes clear and there remains no suffering or misery, this is RELAXATION OF TRUTH OF VOIDNESS

To sum up, when noticing arising (manifestation) of feeling, one must see it as IMPERMANENT to an extent that there is manifestation of dissolution of that feeling, one must see it as UNSATISFACTORY to an extent that there is manifestation of fear towards feeling, and as NO-SELF to an extent that there is manifestation of voidness.

With CESSATION of IGNORANCE, CRAVINGS, KAMMA and CONTACT there is CESSATION of feelings. Contact between EYE and FORM, EAR with SOUND signifies definition of contact with sense impression. Thus, due to EQUANIMITY of CONTACT with sense impressions suffering cannot arise. Thus, we can say that because of cessation of IGNORANCE there is cessation of SENSE IMPRESSIONS as due to equanimity, FEELING also ceased to be, thus NO CRAVING or AVERSION arises, KAMA is not involved and thus no CONDITIONING (sankhara) arises, in parallel, meditator is guided by in-out breathing with mindfulness. This is contemplation of feeling in full sense.

PERCEPTION: The (4) four condition of perception are identical to that of feeling. The important point here is to note that, while feeling is substituted with sense-impressions, this NEUTRAL FEELING is in transitional stage, on way to become PERCEPTION, thus it can be said that, when perception is attached to feeling, feeling is NOW no LONGER NEUTRAL since PERCEPTION is now attached to it. Perception arises with feeling as its ground. Thus a mediator contemplates how a feeling together with perception conditions the mind.

THOUGHT: arises in relation to FEELING, thus sense impression (contact) gives rise to feeling and feeling give rise to perception and perception in turn give rise to thoughts. The meditator contemplates or meditate in such way noticing arising falling away of phenomenon connected with feeling i.e. perception and thoughts, he clearly sees their voidness.

(MENTAL FORMATIONS [sankhara], CYCLE OF BECOMING)

CHAPTER XVI stage VII Page 423

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In masters own words,

Experiencing the mental formation, I shall Breathe OUT thus he trains himself

Experiencing the mental formation, I shall Breathe IN thus he trains himself

Here MENTALL FORMATION is PERCEPTION and FEELING which falls under category of PHENOMENON that is bound to MIND. PERCEPTION and FEELING are called mental formation as they fabricate or condition the mind.

With arising of feeling there arises perception. Also perception is a form of defilement, it is unwholesome as it is rooted in delusion and thus cause one to perform mental action which means to cherish a thought volitionally to act in some way. Thus a meditator who does feel but does not percept due to equanimity or abandons the perception at the stage of feeling itself, his mind is gone to unconditional state. Create no more volitions (actionable thoughts), mental actions or otherwise. Thus a mediator contemplates how a feeling together with perception conditions the mind.



Thus at stage VII, meditator contemplates feeling as basis for conditioning the mind or as MARA, the tempter, the EVIL ONE who deludes the one with subtle but strong attachment for the CYCLE OF BECOMING

(CALMING THE MENTAL FORMATIONS [sankhara])

CHAPTER XVI stage VIII Page 445

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In masters own words,

CALMING the mental formation, I shall Breathe OUT thus he trains himself

CALMING the mental formation, I shall Breathe IN thus he trains himself

As the COARSE breathing is gradually calmed down, so is the force of perception and feeling calmed down in proportion and consequently the thinking of thought calms down also, thus calming the mental formation is attained.

Let it be clear that along with controlling of breathing by making it calmer, the perception and feeling are controlled automatically. But it is to be noted that the meditator does not contemplate the breathing which is now calming down as an object, but instead he takes the object of contemplation the very perception and feeling, the INTENSITY of feeling and perception, taking INTENSITY itself as an object or sign of contemplation which is now calming down gradually, thus he trains himself on calming of mental formation. In this way mindfulness and concentration are perfected through contemplation of perception and feeling. The meditator sees the feeling that is calming down as being the mental formation which is impermanent, unsatisfactory and no-self and thus he abandons the perception of permanence, pleasure or self, cessation of feeling is attained due wearied and dispassionate of feeling, thus he renounces feeling, and while renouncing he abandons clinging to feeling.

To sum up, mindfulness, concentration and contemplation are developed by means of breathing 'Out 'and 'In' and they control the breathing in such a way that feeling and perception are controlled. Thus development resulting in controlling perception and feeling is known as MINDFULNESS OF BREATHING (ANAPANSATTI)

CHAPTER XV (The Third TETRAD)

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Experiencing the MIND, I shall Breathe IN and OUT thus he trains himself

Gladdening the MIND, I shall Breathe IN and OUT thus he trains himself

Concentrating the MIND, I shall Breathe IN and OUT thus he trains himself

Liberating the MIND, I shall Breathe IN and OUT thus he trains himself

This tetrad deals with MIND and not breathing as is evident.

The meditator shall see state of mind while:

- Contemplating long breathing
- Contemplating Short breathing
- Experiencing the whole body (of breathe)
- Calming the bodily formations
- Experiencing the rapture and bliss
- Experiencing the mental formation
- Calming the mental formation

Meditator experiences the mind by means of mindfulness and knowledge (wisdom), and as the meditator practices with MIND as ONE-POINTEDNESS and not distracted in each phase of In-Out breathing, he contemplates all stages above are impermanent, un-satisfactory and no-self as understood by meditator, thus he rids himself of the perception of mind as permanent, self, pleasurable or an entity, with the result that he becomes wearied and has no passion for mind and finally renounces it.

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## CHAPTER XVI (The Fourth TETRAD)

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Contemplating IMPERMANENCE all the time while breathing in and out.

Contemplating FADING AWAY all the time while breathing in and out.

Contemplating CESSATION all the time while breathing in and out.

Contemplating RELINQUISHMENT all the time while breathing in and out.

Here meditator uses mental object which becomes manifest, as an object of contemplation instead of bodily formation i.e. breathing, feeling or pleasure.

The five aggregates (form, feeling, perception, mental formation, consciousness), all six internal sense bases and twelve links to dependent origination are impermanent. The 5 aggregates can be summarized materiality and mentality. They form in general an OBJECT of insight (vipassana)

A THOUGHT creates a feeling, FEELING then gets coloured into either desired or undesired through PERCEPTION, and PERCEPTION of FEELING then creates MENTAL REACTION, this mental reaction then becomes part of CONSCIOUS [my note: sub-conscious]. Thus ABANDONING thought at the stage of FEELING itself shall rid us of all miseries. Abandoning the THOUGHT itself since all thoughts are just delusion or illusion

and are impermanent and are dreamlike so shall be disowned at every stage of creation shall bring person out of most miseries created by phenomenon of thought process.

"Form is like a lump of foam, Feeling like a water bubble; Perception is like a mirage, Volitions like a plantain trunk, And consciousness like an illusion, so explained the Kinsman of the Sun.

"Seeing thus, bhikkhus, the instructed noble disciple experiences revulsion towards form, revulsion towards feeling, revulsion towards perception, revulsion towards volitional formations, and revulsion towards consciousness. Experiencing revulsion, he becomes dispassionate. Through dispassion [his mind] is liberated. When it is liberated there comes the knowledge: 'It's liberated.' He understands: 'Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this state of being.'"

The six sense base refers to eye, ear, nose, tongue, body and mind including the corresponding consciousness. All these have status of SUBJECTS each performing their task, seeing, listening etc. Contemplating all 5 objects and 6 subjects' meditator sees them as impermanent and does not cling to them.

Similarly meditator sees all 12 links of dependent origin like ignorance, kamma formation, consciousness etc. as impermanent. In this way he contemplates exhaustively the impermanence of everything whatsoever. Thus term impermanence not only shows process of arising and ceasing but also shows that each new arising is not same as preceding arising.

## VIPASSANA BODY SCAN

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Concentration: In Breath Meditation, we pay attention to natural breath in the nose region, as it flows in and out. After a day or two, we are encouraged to narrow down the area of attention to the outer nostrils.

Awareness (of sensations): After a couple of days, when some progress has been made in breath meditation, the instructions change: we are asked to observe any 'sensation' occurring in the triangular region comprising the tip of the nose and the endpoints of our lips. If we're not able to observe any sensation, then we must pay attention to the 'touch of breath' as it makes friction with the outer nostrils. Note that touch of breath is also a sensation. But we must keep repeated attempts to observe other sensations in the triangular region.

The goal of Breath Meditation is to make our mind sufficiently 'concentrated' / 'one-pointed' / 'sharp' that we can begin to feel subtle sensations that naturally occur on the surface of our body. Breath Meditation also gives us 'tranquility' but that's not really the goal; the real goal is to be able to observe naturally occurring, subtle body sensations. In this sense, Breath Meditation helps us develop 'awareness (of sensations)'.

The aim of this exercise is to bring awareness to the physical sensations in different parts of your body. Your mind is probably used to labelling these sensations good or pleasurable; or bad, uncomfortable, or even painful. For this exercise,

see if you are able to just notice what you feel without judgment – for example, do you notice tingling, warmth, pulsating, tightness, or other sensations. Again, it's not about whether these sensations are good or bad, it's just about noticing them.

The body scan is a mindfulness practice in which participants practice bringing non-judgmental, compassionate present moment awareness to every part of the body, one at a time. When participants become more deeply aware of their body-mind sensations, they may develop insight into the nature of their pain and suffering, and they have the opportunity to free themselves from unhealthy habitual emotional and cognitive reactions to sensations in their bodies. Over time, the body scan can change the way that the brain responds to and regulates visceral nervous signals and emotions, ultimately helping participants come to a healthier nervous system mind-body integration.

<http://projects.hsl.wisc.edu/SERVICE/courses/whole-health-for-pain-and-suffering/Script-Body-Scan.pdf>

[https://youth.anxietycanada.com/sites/default/files/Body\\_Scan.pdf](https://youth.anxietycanada.com/sites/default/files/Body_Scan.pdf)

[https://www.aap.org/en-us/professional-resources/Reaching-Teens/Documents/Private/Body\\_scan\\_handout.pdf](https://www.aap.org/en-us/professional-resources/Reaching-Teens/Documents/Private/Body_scan_handout.pdf)

<http://www.stillmind.com.au/Documents/Body%20Scan%20Meditation%20orig.pdf>

Healing mechanism (Vipassana): [The Healing Mechanism](#)

Vipassana meditation: [Vipassanā Meditation](#)

Suffering Ceases where Sensations Cease:

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Sources: [Suffering Ceases where Sensations Cease](#)

- With concentration, comprehensive insight and awareness, a follower of Buddha understands sensations and their arising, and where they cease, and the path leading to their extinction. With the extinction of sensation, the meditator is freed from craving, fully liberated.

Suffering Ceases Where Sensations Cease - by S. N. Goenka

(The following is a translation of an article of Samvedanā which originally appeared in the Hindi Vipāśyana Patrikā Aug. 1983.)

Our ingrained mental habit is to reel in the pain of unpleasant bodily sensations, and to roll in the pleasure of agreeable ones. However, when we start to observe sensations objectively, so many realities are revealed.

One reality is that every sensation arises because of a contact: the contact of eyes with a vision, of ears with sound, of the nose with odour, of the tongue with taste, of the body with something tangible, of the mind with thoughts or with the body itself. The contact is essential

for a sensation to occur; this is the inexorable law of nature. By the practice of Vipassana meditation one can experience and understand this truth directly.

As this experience repeats itself, gradually it becomes clear to the meditator that the mind is conditioned to wallow in sensation, whether pleasant or unpleasant. It delights in pleasurable sensations, and by that very act generates aversion towards those that are disagreeable. This habit of the mind is called in Pāli *assādo*-relishing sensations. If the sensation is pleasant, one wallows in the taste of pleasure. If the sensation is unpleasant, one wallows in the taste of misery.

As the meditator continues observing objectively, he further realizes the danger in sensations, their great potential for harm-in Pāli, *adīnava*. The habit of wallowing in sensations is a habit of stimulating craving and aversion in the mind. When these arise they intensify the sensations, which in turn strengthen craving and aversion. In this way starts a vicious cycle that feeds on itself. This is *dukkha-samudaya-gāminī paṭṭapadā*, the path leading to nothing but misery. The meditator realizes that he has wasted so much of his time in the past walking on this path and thus increasing his suffering.

Now, by the practice of Vipassana, the meditator starts to emerge from the habit of relishing sensations and to develop equanimity. As he does so, he realises that the vicious cycle of misery has been broken, at least temporarily, and he has stopped generating suffering for himself. Surely then he has found the path leading to the cessation of suffering-*dukkha-nirodha-gāminī paṭṭipadā*-by following which he will eradicate all the miseries of life.

As one develops skill in the practice, however, the periods of equanimous observation lengthen and the periods of blind reaction diminish. Once one stops generating new *saṅkhāras* of craving and aversion, one experiences *khaya*-the destruction of *saṅkhāras* of the past. Automatically the accumulated past conditionings of the mind arise and are eliminated, layer by layer, until one reaches the stage of *nirodha*, that is the *nibbānic* stage beyond the conditioned world of the senses. Anyone who practices Vipassana properly is bound to experience this ultimate truth sooner-or-later.

In the time that one is experiencing the truth of *nibbāna*, the mind ceases to work, and therefore, the moment-by-moment contact of mind and matter ceases. And because there is no contact, there can be no sensation. In this stage, the six sense organs cease to function; therefore, there is no possibility of a contact occurring between a sense object and any of these organs, and hence no sensation can arise. Thus by observing objectively the meditator emerges from the habit of wallowing in sensations, and reaches the stage in which all sensations and all suffering cease. The wheel of becoming has been shattered.

🌸(6)The Buddha discovered a technique by which as soon as an impurity arises, you observe it, and you are out of it. Nothing can arise in the mind without a sensation in the body. This is the law of nature. So whenever passion or fear or depression arises there must be a sensation on the body. Every sensation, pleasant or unpleasant, gross or subtle, has the same characteristic, arising, passing away. So this particular defilement that has arisen is also impermanent. This is not eternal. Let me see how long it lasts. It can't overpower you because you are observing it objectively. It becomes weaker and weaker and passes away.

Note: The objective observer will seek to record simply what they see without offering any opinion. An objective perspective is one that is not influenced by emotions, opinions, or personal feelings - it is a perspective based in fact, in things quantifiable and measurable.

Sources: [Suffering Ceases where Sensations Cease](#)

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#Sensation, #The #Key #to #Satipatthāna

- #By #S #N #Goenkaji  
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Thus the investigation of the truth of body is bound to involve the exploration of bodily sensations - in Pāli, vedanānupassanā. Sensations can be experienced only within one's body, and the reality of body can be experienced only by means of sensations.

But though sensation is always based on the body, the truth of vedanā is not exclusively physical in nature; it is also one of the four mental aggregates. Sensation overlaps the two fields of mind and matter. For this reason observations of sensation, as we shall see, is a way to explore the mental-physical phenomenon in its entirety.

In the practice of kāyānupassanā, observation of sensations will enable the meditator to experience directly the changing nature of the physical structure. By examining every part of the body in turn, one realizes that all sensations arise and pass away. As one repeats this practice, eventually a stage comes in which one experiences the instantaneous dissolution of every particle of the body. In this very subtle stage the meditator observes directly that the entire material structure is dissolving every moment; this experience is called in Pāli bhāṅga-ñāṇa, the realization of the truth of dissolution.

Through observing sensations as well, one can experience that the body is composed of four basic elements: earth, or solidity; water, or fluidity; air, or gaseousness; and fire, or temperature. Particles arise with the predominance of one or more elements, giving rise to the infinite variety of sensations. They arise to pass away. Ultimately the body is merely wavelets arising and passing away, constant dissolving. The apparently solid material structure is in reality nothing but ripples, vibrations, oscillations.

This truth of anicca can be realized directly only by the experience of bodily sensations. With this realization comes the understanding that one has no control over the changes constantly occurring in the body - aniccā. Therefore any attachment to what is changing beyond one's control is bound to bring nothing but suffering - dukkha. Knowing these facts now by personal experience, the meditator develops the wisdom of equanimity. By observing sensations he has reached the ultimate truth about body, and as a result his attachment to the body is shattered. He emerges from the folly of identifying with the body and develops real detachment, real enlightenment.

In the practice of vedanānupassanā as well, the meditator gives importance to observing all that happens within the body, all sensations. Whether they are pleasant, unpleasant, or neutral one learns to observe them objectively, and by doing so one breaks the old habit of wallowing in sensory experiences. By repeatedly observing the arising and passing away of sensations, the meditator learns not to be swayed by them, to keep an inner balance in the face of any experience whatsoever.

In this way the sensations that arise within the body are the base for the practice of both kāyānupassanā and vedanānupassanā. By investigating sensations the meditator explores to the depths the reality of the physical structure. The understanding arises, "Such is the body and such are bodily sensations, which create so many illusions and complications for us!" Previously one may have understood these phenomena intellectually, but now this understanding becomes the wisdom that develops from experience - the experience of bodily sensations.

The field of mind: cittānupassanā and dhammānupassanā another aspect of the practice of Vipassanā meditation is exploration of mental reality. As body cannot be experienced without the sensations that arise within it, similarly mind cannot be experienced apart from what its contents - in Pāli, Dhamma [Mental contents]. Hence observation of mind (cittānupassanā) and observation of mental contents (dhammānupassanā) are inseparable. When the mind contains craving the meditator realizes this fact. When it is free from craving the meditator realizes this as well. Similarly he realizes when the mind contains aversion or ignorance, and when it is free from these defilements. He realizes when the mind is agitated and scattered, or tranquil and concentrated. This is how he practises cittānupassanā.

The meditator simply observes objectively whatever happens within the mind, whatever mental phenomenon, whatever Dhamma; this is the practice of dhammānupassanā. Without becoming upset, he accepts whatever the mind contains at this moment: craving or aversion, sloth and torpor or agitation, guiltiness or sceptical doubts. And the law of nature is such that by observing them objectively, one automatically eradicates these hindrances. The meditator also accepts when such dhammas arise as awareness, penetrative investigation, effort, joy, tranquility, concentration, and equanimity. And the law of nature is such that as one observes objectively, these wholesome mental qualities are multiplied.

Positive or negative, one simply accepts all mental phenomena. All dhammas arise within the dhammas that it contains. Hence dhammānupassanā and cittānupassanā are inseparable.

Further, the meditator realizes that the mind and mental contents are inextricably linked to the body. The mind is constantly in contact with the physical structure; whatever dhammas arise within it have the base not of mind alone but also of body. This physical aspect of mental events is easily apparent when strong emotions or agitation arise, but it exists as part of every mental phenomenon. Even the slightest passing of thought manifests not in the mind alone but in the combined field of mind and matter; that is, it is accompanied by a sensation within the body.

For this reason awareness of physical sensations is essential for the observation of mind and mental contents. Without this awareness, the exploration of mental reality will be incomplete and superficial.

All that happens within this mental and physical phenomenon manifests as bodily sensation. Every moment there is a contact of mind and matter at the subtlest level, and from this contact sensation arises. By means of sensation one can experience directly every aspect of the phenomenon of oneself. Therefore, not only kāyānupassanā and vedanānupassanā but also cittānupassanā and dhammānupassanā must be practised by observing bodily sensations.

And as the meditator does so he realizes, "Such is the mind, and such is all that it contains: impermanent, ephemeral, dissolving, changing every moment!" This is not a dogma that he accepts on faith alone, not merely the result of logical deduction, not an imagination or the fruit of contemplation. The meditator realizes the truth for himself directly by experiencing and observing bodily sensations.

Thus sensation becomes the base for the exploration of the entire world of mind and matter. Exploring in this way, the meditator comes to understand truth in all its aspects, the whole truth of oneself. This is sampajañña, the fullness of understanding; this is satipaṭṭhāna, the establishing of awareness. This is how to develop wisdom that will be unshakable, because it arises from a realization of the entire truth.

Observation of sensation leads the meditator to experience the ultimate truth of matter, mind, and mental contents: changing every moment. Then transcending the field of mind and matter, one comes to the ultimate truth which is beyond all sensory experience, beyond the phenomenal world. In this transcendent reality there is no more anicca: nothing arises, and therefore nothing passes away. It is a stage without birth or becoming: the deathless. While the meditator experiences this reality, the senses do not function and therefore sensations cease. This is the experience of nirodha, the cessation of sensations and of suffering.

In this way a Vipassana meditator practises all four satipaṭṭhānas by observing the sensations that arise within the body. He realizes directly the changing nature of body and mind, and as he continues the exploration within, at last he comes to the truth- first within the field of mind and matter, and then in the field beyond. This is how dhammānupassanā is practised completely. This is how the four satipaṭṭhānas are properly practised. This is how one's meditation, one's exploration of truth comes to fruition.

Come, oh meditators! With the help of bodily sensations let us explore the entire truth of ourselves, and by doing so let us achieve the final goal of real happiness, real peace.

{SD}

Source : [Sensation, the Key to Satipatthāna](#)

Observing SENSATIONS:

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**\*\* In short we shall OBSERVE GROSS SENSATIONS as SOON AS THEY ARISE, but for those sensations that have already taken residence in PAST, the approach shall be to PENETRATE and OBSERVE SUBTLE SENSATION (vibrations, bubbles, and wavelets) that exist BEYOND GROSS SENSATIONS to alleviate them. For PAST SENSATIONS,**



observing them as GROSS may not give you desired results but when one penetrates them to observe subtle sensations, it gives good results .

**And how do we observe sensation?** Body part affected by sensation is scanned with mind's eye or inner vision, moving from one location to another (within body part area affected), piece by piece, one second here one second there, thus cover entire body part area affected by sensation, observing it with absolute equanimity. But here we use sensation as a path to penetrate and reach the body part at their exact location on skin that is emitting these sensations and observe that body part area at 'exact arising' of sensation through continuous, objective, and equanimous observation of the body part active with sensations.

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Goenkaji: "... If in a part of the body there is no sensation, you may keep your attention there for a minute.

In reality there is sensation there, as in every particle of the body, but it is of such a subtle nature that your mind is not aware of it consciously, and therefore this area seems blind. Stay for a minute, observing calmly, quietly and equanimously. Don't develop craving for a sensation, or aversion towards the blindness.

If you do so, you have lost the balance of your mind, and an unbalanced mind is very dull; it certainly cannot experience the more subtle sensations. But if the mind remains balanced, it becomes sharper and more sensitive, capable of detecting subtle sensations.

Observe the area equanimously for about a minute, not more. If within a minute no sensation appears, then smilingly move further. Next round, again stay for a minute; sooner or later you will begin to experience sensations there and throughout the body.

If you have stayed for a minute and still cannot feel a sensation, then try to feel the touch of your clothing if it is a covered area, or the touch of the atmosphere if it is uncovered. Begin with these superficial sensations, and gradually you will start to feel other ones as well."

~ The Discourse Summaries.

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केवल साक्षी भाव



यह सत्य है कि लंबे अरसे तक अभ्यास की निरंतरता द्वारा ही सारे शरीर की मूर्च्छा दूर होती है और सारे शरीर में संवेदनाएं महसूस होने लगती हैं। सामान्यतया प्रारम्भ में जो संवेदनाएं प्रकट होती हैं वे अधिकतर स्थूल होती हैं और शरीर के बाहरी बाहरी भाग पर ही अनुभव की जाती हैं। इन संवेदनाओं की अवहेलना(avoid) न करें। सिर से पाँव तक यात्रा करते हुए इन संवेदनाओं को ही तटस्थता से देखें।

यह भी समझते रहें कि हम इन संवेदनाओं का निर्माण नहीं कर रहे हैं। जो कुछ हो रहा है कुदरतन हो रहा है।

हम इन स्थूल संवेदनाओं को रोकना चाहे तो रोक नहीं सकते और इन्हे सूक्ष्म संवेदनाओं में पलटना चाहे तो पलट नहीं सकते। हम संवेदनाओं का निर्माण नहीं कर सकते। इसलिए साधना करते समय भोक्ताभाव तो दूर हो ही, कर्ताभाव का सारा अहं भी दूर होना चाहिये। केवल साक्षी भाव पुष्ट होना चाहिये।



गुरुजी--शरीर पर गर्मी है तो गर्मी को देखेंगे, पसीना है तो पसीने को, भारीपन है तो भारीपन को, कहीं कोई बीमारी के कारण दर्द है तो दर्द को देखेंगे।

अब तक भोक्ता होकर भोगते आये थे, अब उसे साक्षी भाव से, तटस्थ भाव से देखेंगे। न अच्छा मानेंगे न बुरा। जिस स्थान पर जो संवेदना है उसे बस जानना है और प्रतिक्रिया नहीं करनी है।

कदम कदम सच्चाई के सहारे चलना है। प्रारम्भ में बड़े स्थूल तथ्य ही सामने आते हैं। किसी अंग में बड़े जोर की पीड़ा महसूस हो रही है। यह घनीभूत पीड़ा इस क्षण की सच्चाई है। शरीर का अमूक भाग ठोस है, यह इस क्षण का प्रकट सत्य है। उसे साक्षी भाव से जानना है। उसके टुकड़े होने लगेंगे। अंततः यह प्रतीत होगा कि यह पीड़ा, यह सघनता केवल तरंग ही तैरेंगे है।



गुरुजी--किस प्रकार की संवेदना कब प्रकट होगी, इसका कोई निश्चय नहीं। इसमें हमें कुछ लेना देना भी नहीं। बहुत बार ऐसा होने लगता है कि शरीर में एक जैसी सूक्ष्म-सूक्ष्म संवेदनाओं की धारा बहने लगती है। धारा-प्रवाह अनित्य-बोध की अनुभूति होने लगती है। कहीं कोई स्थूलता नहीं, ठोसपन नहीं, और एकाएक गहरा ऑपरेशन हुआ की अंतर्मन की गहराईओं से कुछ उभरकर आया। शरीर के किसी अंग पर मूर्च्छा सी छा गयी। किसी अंग पर कोई स्थूल संवेदना जाग पड़ी, फिर कुछ घनीभूत होने लगा। ऐसे हो तो घबराना नहीं है। उसे ही साक्षी भाव से देखना शुरू कर दें। देखते देखते उसका विघटन होता ही जायेगा, टुकड़े-टुकड़े होते होते सघनता (solidity) दूर होगी। फिर धारा-प्रवाह की अनुभूति होने लगेगी।

तदुपरान्त फिर कोई और संचित संस्कार उभरकर ऊपर आ सकता है। जब तक भीतर संग्रह है, तब तक यह उभार आएगा ही। संग्रह तो है ही। अतः जब जब उभर कर ऊपर आये, तब तब अपनी और से संवर कर लें, रोक लगा लें, यानि उभार की वजह से नया संस्कार न बनने दें। यही संवर हैं।

[Vipassana Research Institute](http://Vipassana Research Institute)

[Vipassana Meditation](http://Vipassana Meditation)

## VIPASSANA MEDITATION FUNDAMENTAL's

Insight is developed by meditating on five aggregates of grasping, this is done so that we do not cling to them. If we fail to meditate on mind and matter (phenomenon) as they arise, clinging arises. Having realized their (phenomenon) impermanence, suffering and no-self, desire to clinging ceases, leading to the path to nibbana.

Instructions to Insight Meditation Page 138:

Every time one sees, hears, touches, smells, tastes, or thinks, one shall make a note of it. In short whatever thought or reflections occur they shall be noted. If you imagine, note 'imagining', if you think note 'thinking' etc. In case of itching sensation both sensation ('itching') and desire to get rid of it ('scratch ') shall be noted.

<https://what-buddha-said.net/library/Leaves/bl115.pdf>

For GLOSSARY OF all the terms like anapansatti, Anatta, Anicca etc. refer to glossary section VISION OF DHAMMA pdf

**arahant** ultimate stage in Theravàda meditation development; an arahant has eradicated all defilements, and at his or her death (Parinibbàna) there is no rebirth. (cf. kamma)

**kamma** (Sanskrit: karma) action; force from volition which makes good actions produce good results, and bad actions produce bad results.

**Nibbàna** (Sanskrit: nirvana) final enlightenment; the cessation element; an ultimate reality, attained after discerning and surpassing the ultimate realities of mentality-and-materiality; it is seen after the insight knowledges have been matured; it is non-self and uniquely permanent and peaceful; not a place

**Vipassanà** discernment of specific characteristics of materiality and mentality, causes and results, in ultimate reality, and their general characteristics of impermanence, suffering, and non-self. (cf. Abhidhamma, arahant, Nibbàna)

**Dhamma:** There are numerous connotations of this term. Broadly speaking it means the ultimate truth of things and the Buddha's teaching as disclosing this truth; in a more restricted sense it means all phenomena and mind-objects or mental contents.

**Vipassana:** insight into the true nature of phenomena as impermanent, suffering and non-self.

**Vipassana-bhavana:** the type of meditation which leads to insight.

**Tanha:** craving, threefold as sensual craving, craving for existence and craving for annihilation or non-existence.

**Upekkha:** equanimity. One of the four Brahma-vihara

**Vedana::** feeling, the affective quality of experience usually analysed into pleasant, painful and neutral feeling.

**Mental defilements:** chiefly greed, hate and delusion.

**Anatta:** egolessness, non-self or insubstantiality; the non-existence of an abiding self or substance. One of the three characteristics of all conditioned existence, the other two being and dukkha.

**Arahat, Arahant:** "the Liberated One"; one who has realized the fourth and final fruit of liberation, by which one has destroyed all mental defilements and attained release from the round of rebirths.

**Nibbana::** Buddhism—the cessation of suffering, the Unconditioned, liberation from the round of birth and death.

Nirvana: the five mental hindrances: sense-desire, ill-will, sloth and torpor, agitation and worry, and doubtful wavering.

Pañcakkhandha: the “five aggregates” into which the Buddha analyzes the individual personality: body, feelings, perceptions, volitions (mental formations) and consciousness.

Pañña:: wisdom, understanding of the true nature of things. One of the five spiritual faculties.

Papañca: the multiplicity, or diffuseness, of inner and outer phenomena.

## Short ESSAYS

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Three basic features can be discerned as common to everything that has animate existence, from the microbe to man, from the simplest sensations to the thoughts of a creative genius:

impermanence or change (anicca);

suffering or unsatisfactoriness (dukkha);

non-self or insubstantiality (anatt±).

These three basic facts were first found and formulated over 2500 years ago by the Buddha, on the mundane level, the clear comprehension of impermanence, suffering and non-self will bring us a saner outlook on life. It will free us from unrealistic expectations, bestow a courageous acceptance of suffering and failure, and protect us against the lure of deluded assumptions and beliefs. The meditative experience of all phenomena as inseparable from the three marks will loosen, and finally cut, the bonds binding us to an existence falsely imagined to be lasting, pleasurable and substantive. With growing clarity, all things internal and external will be seen in their true nature: as constantly changing, as bound up with suffering and as unsubstantial, without an eternal soul or abiding essence. By seeing thus, detachment will grow, bringing greater freedom from egoistic clinging and culminating in Nibb±na, mind's final liberation from suffering.

After rising from deep meditative absorption (jh±na), the Buddhist meditator is advised to view the physical and mental factors constituting his experience in the light of the three characteristics of all conditioned existence: impermanency, liability to suffering, and absence of an abiding ego or eternal substance. This is done primarily in order to utilize the meditative purity and strength of consciousness for the highest purpose: liberating insight. But this procedure also has a very important side effect which concerns us here:

The meditator will not be overwhelmed by any uncontrolled emotions and thoughts evoked by his singular experience, and will thus be able to avoid interpretations of that experience not warranted by the facts.

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## TRANSCENDING THE EXTREMES

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He who sees deeply and thoroughly the truth of suffering is “no longer carried away by the unreal, and no longer shrinks back from the real.” He knows: “It is suffering, indeed, that arises, it is suffering that ceases.” With a mind unswerving he strives after the deathless, the final cessation of suffering—Nibbana

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### [Lakkhana Panha Chapter 3](#)

1. The king said: 'What is the root, Nâgasena, of past time, and what of present, and what of future time?'

'Ignorance. By reason of Ignorance came the Confections, by reason of the Confections consciousness, by reason of consciousness name-and-form, by reason of name-and-form the six organs of sense, by reason of them contact, by reason of contact sensation, by reason of sensation thirst, by reason of thirst craving, by reason of craving becoming, by reason of becoming birth, by reason of birth old age and death, grief, lamentation, sorrow, pain, and despair. Thus is it that the ultimate point in the past of all this time is not apparent.'

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**\*\* My Note:**

Anapan, in-out breathing shall be done with blank mind that is aware. Nothing else shall be connected to breathing meditation. Unless we are meditating on impermanence one shall not be @certain part of body for long time. The scanning of body part shall be done, part by part, 1 second here, next second there, only as ritual of vipassana and nothing else. \*\*

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### **ANATTA AND NIBANA**

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The Nihilistic-Negative Extreme SECTION I

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He argues first that Nibbana should be understood simply as the absence of all the factors of existence, i.e. the five aggregates. Buddhaghosa counters this by replying that Nibbana can be attained during an individual's lifetime, while his aggregates are still present. The adversary then proposes that Nibbana consists solely in the destruction of all defilements, quoting in support of his contention the sutta passage: "That, friend, which is the destruction of greed (Craving), hate (Aversion) w.r.to sensations, phenomenon [all interactions 5 khanda's] and delusion (w.r.to thoughts)—that is Nibbana"

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## SECTION II

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Bhikkhus, I shall teach you the unformed and the way leading to the unformed" (SN 43:12) and so on; and in this sutta, "Bhikkhus, there, is an unborn ... " (Ud±na 73) ... The words "Bhikkhus, there is an unborn, an unmade, an unformed" and so on, which demonstrate the existingness of Nibbana in the ultimate sense, are not misleading because they are spoken by the Omniscient One, like the words "All formations are impermanent, all formations are painful, all (states) are not self" dhammas

## SECTION IV

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The assumption that the transcendental "selves" of the Arahats, freed from the aggregates, enter Nibbana, which is regarded as their "eternal home" and as "the only state adequate to them." Nibbana itself is admitted to be non-self (anatta), while the Holy Ones (Arahats) are supposed to retain "in Nibbana" some kind of individuality, in a way unexplained and unexplainable. This view is, to our knowledge, advocated in such a way only by the German author Georg Grimm and his followers.

## SECTION 5 [DEFINITION OF SELF]

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(a) Common to both views is the assumption of an eternal self, supposed to exist beyond the five aggregates that make up personality and existence in its entirety. There is, bhikkhus, an uninstructed worldling.... He regards corporeality as self, or the self as possessing corporeality, or the corporeality as being within the self, or the self within corporeality (similarly with the four mental aggregates). In this way he arrives at that very conception "I am."

Further it was said: "If there are form (corporeality), feeling, perception, formations and consciousness, on account of them and dependent on them arises the belief in individuality ... and speculations about a self" [DEFINITION OF SELF]

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## SECTION 6

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Since the concept of a self is necessarily linked with that of an ownership of qualities and possessions (see 5b), both main-types come under the following heading of the twenty kinds of individuality-belief ( see 5a). sakkaya-diṃṃhi; **He regards the self as possessing corporeality ... as possessing feeling ... perception ... formations ...consciousness.** This applies, in particular, to the second main-type advocated by Georg Grimm, who expressly speaks of the five aggregates as “attributions” (“Beilegungen”) of the self. It does not make any difference here that these “attributions” are regarded by Grimm as “incommensurate” to the self and as capable of being discarded. What matters is the fact that such a relationship between the self and the aggregates is assumed, and this justifies the inclusion of that view in the aforementioned type of individuality belief.

This world, Kaccana [disciple of buddha], is generally fettered by propensities, clinging, and biases. But concerning these propensities, clinging’s, fixed mental attitudes, biases and deep-rooted inclinations, he (the man of right understanding) does not come near, does not cling, does not have the mental attitude: “I have a self”). He has no doubt or uncertainty that it is suffering, indeed, that arises, and suffering that cease. Herein his knowledge does not rely on others. In so far, Kaccana, is one a man of right understanding.

## TRANSCENDING THE EXTREMES

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Sublime states.

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The practical aim is to achieve, with the help of these sublime states, those high stages of mental concentration called jhana, “meditative absorption.” The meditations on love, compassion and sympathetic joy may each produce the attainment of the first three absorptions, while the meditation on equanimity will lead to the fourth jhana only, in which equanimity is the most significant factor.

The ultimate aim is to produce a state of mind that can serve as a firm basis for the liberating insight into the true nature of all phenomena, as being impermanent, liable to suffering and unsubstantial [no-self]<sup>33</sup>. A mind that has achieved meditative absorption induced by the sublime states will be pure, tranquil, firm, collected and free of coarse selfishness.

## LOVE (metta)

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Love, without desire to possess, knowing well that in the ultimate sense there is no possession and no possessor: this is the highest love.

## Compassion

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It is compassion that removes the heavy bar, opens the door to freedom, makes the narrow heart as wide as the world takes away from the heart the inert Compassion weight, the paralysing heaviness; it gives wings to those who cling to the lowlands of self.

## SYMPATHETIC JOY (mudita)

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Not only to compassion, but also to open joy with others your heart! Let us teach people to seek and to find real joy within themselves and to rejoice with the joy of others! Let us teach them to unfold their joy to ever sublime heights!

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## EQUANIMITY (upekkha)

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EQUANIMITY is a perfect, unshakable balance of mind, rooted in insight.

We have to understand that the various experiences we undergo result from our kamma— our actions in thought, word and deed—performed in this life and in earlier lives, and whether we like it or not, we are the inalienable “owners” of our deeds.

The second insight on which equanimity should be based is the Buddha’s teaching of non-self (anatta). This doctrine shows that in the ultimate sense, deeds are not performed by any self, nor do their results affect any self. Further, it shows that if there is no self, we cannot speak of “my own.” It is the delusion of a self that creates suffering and hinders or disturbs equanimity. If this or that quality of ours is blamed, one thinks: “I am blamed” and equanimity is shaken. If this or that work does not succeed, one thinks: “work has failed” and “My equanimity is shaken.

To establish equanimity as an unshakable state of mind, one has to give up all possessive “mine,” beginning thoughts of with little things from which it is easy to detach oneself, and gradually working up to possessions and aims to which one’s whole heart clings. One also



has to give up the counterpart to such thoughts, all egoistic “self,” beginning thoughts of with a small section of one’s personality, with qualities of minor importance, with small weaknesses one clearly sees, and gradually working up to those emotions and aversions which one regards as the centre of one’s being. ∴ Thus detachment should be practised \*\*\*

To the degree we forsake thoughts of “mine” or “self” equanimity will enter our hearts. For how can anything we realize to be foreign and void of a self-cause us agitation due to lust, hatred or grief? Thus the teaching of non-self will be our guide on the path to deliverance, to perfect equanimity.

Equanimity is a perfect, unshakable balance of mind, rooted in insight. But in its perfection and unshakable nature equanimity is not dull, heartless and frigid. Its perfection is not due to an emotional “emptiness,” but to a “fullness” of understanding, to its being complete in itself. Its unshakable nature is not the immovability of a dead, cold stone, but the manifestation of the highest strength.

Says the Master:

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For one who clings, motion exists; but for one who clings not, there is no motion. Where no motion is, there is stillness. Where stillness is, there is no craving. Where no craving is, there is neither coming nor going. Where no coming nor going is, there is neither arising nor passing away. Where neither arising nor passing away is, there is neither this world nor a world beyond, nor a state between. This, verily, is the end of suffering

.

### **dealing with People and misery:**

"Whenever misery comes, we think that the cause of this misery is something outside, and we make a great effort to rectify external things: "So-and-so is misbehaving. I am unhappy because of this person’s misbehaviour. When this person stops misbehaving, I will be a very happy person."

We want to change this person. Is this possible? Can we change others?

Well, even if we succeed in changing one person, what guarantee is there that somebody else will not appear, who will again go totally against our desires?

It is impossible to change the entire world.

 The saints and sages, enlightened people, discovered the way out: change yourself.

“””” Let anything happen outside, but do not react. “”””

Observe the truth as it is.

Sabbo pajjalito loko, sabbo loko pakampito, pakampito

-The entire world is burning, the entire world is vibrating, vibrating.

This is what the Enlightened One realized. He found that the entire physical structure, the entire mental structure, and the combination of the two, is nothing but vibration. At the experiential level, when we start understanding the law of nature within ourselves, we find that the moment we generate any negativity in the mind, there is a vibration which makes us unhappy and agitated. It may be a vibration of anger, hatred, ill-will, animosity, passion or craving; all will make us unhappy.

There are six sense doors and their six respective sense objects (eye, ear, nose, tongue, body and mind) . When they come into contact, a sensation immediately starts in the body. It is either pleasant or unpleasant, according to the evaluation we have given to the object outside. If the sensation is pleasant, we start reacting with craving. If the sensation is unpleasant, we start reacting with aversion. This is what the words of the Enlightened One-vedana-paccaya tanha (with the base of sensation, craving and aversion arise)-refer to. It only appears that our reaction is to the outside object; in actuality, we are reacting to the sensation.

Suppose you are a good Vipassana meditator and someone has abused you. You will not react. Your attitude will be: "If this person has abused me, why should I react and generate negativity? This person must be very miserable. No one can be abusive without generating a tremendous amount of anger in his mind. Such a person is sick or ignorant, making himself miserable. He doesn't know what he is doing. He is harming himself, burning himself."

An experienced meditator will not feel like throwing more fuel-the fuel of anger and hatred-onto this burning fire. Instead, he or she will want to throw the cool water of love and compassion.

A Buddha can only show the path to others. You have to work for your own salvation, for your own liberation. No one else can liberate you. Every person must realize this truth. You alone are responsible for generating all your mental impurities.

In the words of Shri SNG:

It was some great good fortune that brought me into contact with my teacher, Sayagyi U Ba Khin. I feel very fortunate to have learned Vipassana from him. When I took my first course of Vipassana, I was so fascinated by the technique. After practising for four days, I realized that \*\*\* Vipassana is applied Gita \*\*\*. For years, I had been giving orations about this vita-raga, vita-dvesha-how we must rid ourselves of craving and aversion-but I had no way to achieve this, no way to practice. During this first Vipassana course, it became so clear to me: what causes our misery, how this misery multiplies, and how we can liberate ourselves from it. I certainly did not become free from all suffering in those ten days, but they were wonderful days for me. I had found the Path. I had found the light.

Sources : [Discourse at the Presentation of the First Volumes of Tipitaka in Devanagari script](#)

## 4 NUTRIENTS

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“There are, O monks, four nutriments for the sustenance of beings born, and for the support of beings seeking birth. What are the four? “First, edible food, coarse and fine; second, sense-impression; third, volitional thought; fourth, consciousness.

1. Edible Food

Eating constantly is a suffering but is hidden from us by our habituation to this most elementary feature of routine life. Habituation is thus, the ignoring/suppression of suffering. Reflection is thus required to strip away the deception and reveal the concrete suffering and pain involved in the search for and acquisition of food. That, the search for food is an ever present source of suffering. CRAVING thrives on unguarded feelings. According to the Buddha, for one not yet free from attachment to any type of feeling is bound to cause suffering and conflict. Painful feeling is suffering in itself; pleasant feeling brings suffering through its transiency and its unsatisfying and unsatisfactory nature;

2. sense-impressions

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Just like a skinned cow is infested or surrounded constantly with pests and insects, man is helplessly exposed to the constant excitation and irritation of the sense-impressions crowding upon him from all sides through the six senses—eye, ear, nose, tongue, body and mind. Sense-impression, as the constant feeder of these feelings, thus becomes the cause of this threefold suffering. This habitual craving can be broken only if we cease to identify ourselves with the stream of impressions, if we learn to dispense with automatic active responses and to stand back as an observer. Then the feeling that is nourished by sense impressions will cease to turn into craving, and at this point the dependent origination of suffering will be severed.

3. VOLITIONAL (Goal oriented, actionable) THOUGHT

It is said that volitional thought, in the sense of kamma, is the nutriment for rebirth on the three planes of existence. The nutriment, volitional thought, manifests itself in man’s incessant urge to plan and to aspire, to struggle and to conquer, to build and to destroy, to do and to undo, to invent and to discover, to form and to transform, to organize and to create.

4. CONSCIOUSNESS

Every day, at all times of the day, conscious awareness opens us up to the impact of the world of objects, the punitive results of our past cravings and delusions which pierce our protective skins with their sharp shafts. If the nutriment consciousness is comprehended, mind-and-matter is thereby comprehended. And if mind-and-matter is comprehended, there is, I say, no further work left for the noble disciple to do.”

"And which is comprehension? Any ending of passion, ending of aversion, ending of delusion. This is called comprehension."

The contemplations on the four nutriments, as presented on these pages, cut at the very roots of the attachment to life. To pursue these contemplations radically and methodically will be a grave step, advisable only for those who are determined to strive for the final cessation of craving and are thus willing to face all consequences which that path of practice may have for the direction of their present life and thought. To those who feel it premature for themselves to aim straight at the cessation of craving, the Dhamma has enough teachings to soothe the wounds received in the battle of life, and to encourage and help a steady progress on the path. Amidst the harshness of life, a gentle guidance will often be welcome. The contemplation on the four nutriments of life has much to teach us. From that contemplation, we can learn “not to recoil from the real and not to be carried away by the unreal.” We can learn that it is suffering only which is nourished and sustained by the four nutriments, that “only suffering arises where anything arises and only suffering ceases” ceases. And another statement of the Master where anything will gain fresh signify cancel and increasing weight: “This only do I teach: suffering and its end.”

Maha-sihanada Sutta: The Great Discourse on the Lion's Roar

[The Great Discourse on the Lion's Roar](#)

The Five Mental Hindrances

These are, Doubt, sensual desires, ill will, restlessness & remorse, sloth and torpor & agitation

Learning HOW TO MEDITATE ON IMPURE OBJECTS or the meditation on the impure.

How does one guard sensual desires or sense doors?

Here when a monk sees a FORM (any beautiful object) he does not see any delight in them thus not being attached to them or not welcoming them delight ceases and IF DELIGHT IS ABSENT there is NO BONDAGE.

Same principal applies to other sense doors.

""SENSUAL DESIRE = BEING IN DEBT""

Eating Food

Here a Monk eats food not for purpose of enjoyment but only to sustain this body.

DE-nourishing/abandoning of ILL-WILL:

By meditating on loving-kindness, compassion, sympathy. Cultivating meditation on EQUANIMITY.

""ILL-WILL = SICKNESS""

SLOTH AND TORPOR:

Laziness, drowsiness after eating food, mental sluggishness

How to DE nourish SLOTH AND TORPOR:

Realising that OVER EATING is cause of drowsiness,

Friendship of noble one's

Changing body postures

Suitable conversation

Staying in Open air.

Additionally following points help too in abandoning the sloth and torpor:

1. Who knows when death will come so do what is required today and now.
2. Perceiving the suffering of impermanence
3. Contemplation of spiritual journey
4. Contemplation of Master's greatness

"" SLOTH AND TORPOR = IMPRISONMENT ""

Restlessness and Remorse AND DOUBT:

Can be controlled by concentration breathing in out, equanimity.

SO LONG, these five hindrances are NOT ABANDONED the monk feels indebted, as ailing, as imprisoned, as enslaved.

"" Restlessness and Remorse = SLAVERY ""

"" DOUBT = TRAVELLING IN DESERT ""

Thus, foulness should be developed for the purpose of abandoning greed (lust). Loving-kindness should be developed for the purpose of abandoning ill will. [115] Mindfulness of breathing should be developed for the purpose of cutting off applied thought. Perception of impermanence should be cultivated for the purpose of eliminating the conceit, 'I am'""

The text of the Discourse says: "But when these five hindrances are abandoned, the monk considers himself as free from debt, rid of illness, emancipated from the prison's bondage, as a free man, and as one arrived at a place of safety."

🌸 Que : I've been having mental storms, and I've been watching the sensation during the time. But it's left me with a feeling of confusion and nausea.

SNG : At times, if the storm is very big, and you say you are observing your sensations, actually you are not observing your sensations.

This negativity is overpowering you, and only a small part of the mind is observing the sensation. If this happens, use the breath more.

When there is a big storm, you stop sailing, put your anchor down and wait for some time. And the breath is the anchor. Come back to Anapana. Wait, wait, wait.

Let the mind get a little calmer, and then continue to work with the sensation.

Then you start cutting the root of this particular negativity which has surfaced as a storm.

Root of Good and evil (greed, hatred and delusion)

Through understanding of IMPERMANENCE arises non-greed

Through understanding of SUFFERING arises non-Hatred

Through understanding of NON-SELF arises non-DELUSION

For who will allow the attachment to arise for something that is impermanent?, similarly knowing that every phenomenon is a suffering, one moves away from producing more suffering due to anger (non hatred), thus knowing that every phenomenon is void of self, who would plunge in to confusion of mind aka non-delusion?.

He who has not abandoned greed, hatred and delusion is a MARA's prisoner, captured in MARA's snares, subject to evil one's will and pleasures.

There are 3 fires: Fire of lust, fire of hatred, fire of delusion and when one extinguishes these 3 fires by seeing impurities of body, by loving and kindness, By wisdom , the one is liberated completely as they transcend all ills ending all RE-BIRTH's, they do not go to any new existence.

Applying 5fold power to perceptions/thoughts

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1. Contemplation of impurities in case of attractive living being and Contemplation of impermanence towards objects of non-living beings such as thoughts, phenomenon's
2. Perceive repulsive living beings by elements or with loving-kindness, and to other non-living beings contemplating by elements
3. To perceive from the viewpoint of impermanence and impurities.
4. From the view point of loving-kindness and as consisting of elements.
5. By applying six factored EQUANIMITY, he dwells detached clinging to nothing

🌸 यह सारा ऐंद्रिय जगत, यह नाम और रूप(mind and matter) की सम्मिलित जीवनधारा, यह शरीर और मन का मिला जुला सरित प्रवाह कितना क्षणभंगुर है! कितना नश्वर है!

कितना परिवर्तनशील है!

🌸 क्षण क्षण परिवर्तित होने वाली इस प्रवाह-संतति को प्रतिक्षण निर्विकार, निरासक्त(detached) भाव से देखते रहने का नाम ही तो विपश्यना है।

यही सत्य का शुद्ध दर्शन है।

इसी में विमुक्ति का मंगल समाया हुआ है।

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🌸 You should avoid any visual image of the part of the body you are scanning.

If it crops up naturally, never mind; but if it becomes predominant or you start giving importance to it, you will find that your awareness of sensations fades away and you stop practising Vipassana.

Instead, you may try moving with the breath: breathe out and move down from one part to another, then breathe out again and move to the next part throughout the body as you go from head to feet; then breathe in and move up.

This can help you to fix your attention on the area you have chosen. From what you write generally, I would advise you to scan the body more quickly—say, in about 10 minutes. Don't worry for now about feeling every detail; that ability will come gradually. Move quickly and keep moving in different ways so that the experience remains fresh.

vision of dhamma

utsalemc= 8 fold path

Vibhanga explains the following categories of Dhamma: Dhandha, Ayatana, Dhatu, Sacca, Indriya, Patikkasamuppada, satipatthana, sammappadhana, Iddhipada, Bojjhanga, Magga, Jhana, Appammanna, Sikkhapada, Patisambhida, Nana, Khuddhada vatthu, Dhammadhaya. Buddhist-Publication-Society

https://www.urbandharma.org/pdf/PDF_BuddhismCourse/05_%20Dependent%20Origination.pdf

DEPENDENT ORIGATION

(PATICCA SAMUPPADA)

6. Reverse Order of Dependent Origination to explain the

Cessation of Suffering

- i) Without Ignorance, there are no Volitional Activities.
- ii) Without Volitional Activities, there is no Consciousness.
- iii) Without Consciousness, there are no Mentality and Matter.
- iv) Without Mentality and Matter, there are no Six Sense Bases.
- v) Without the Six Sense Bases, there is no Contact.
- vi) Without Contact, there is no Feeling.
- vii) Without Feeling, there is no Craving.
- viii) Without Craving, there is no Clinging.
- ix) Without Clinging, there is no Becoming.
- x) Without Becoming, there is no Birth.
- xi) Without Birth, there is no Decay, Death and Suffering.

This is how the Noble Truth of the Extinction of Suffering is explained by the formula of Dependent Origination.

When a person fully comprehends the Four Noble Truth, he becomes an Arahant. For the Arahant who has completely eradicated Ignorance, the chain of Dependent Origination, also called the Wheel of Existence is broken and there is no more rebirth and suffering

https://www.urbandharma.org/pdf/PDF_BuddhismCourse/05_%20Dependent%20Origination.pdf

Mahasattipathan sutta -Noble truth of cessation of sufferings

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Clinging to Khanda's five aggregate is cause of suffering

Clinging to craving/pleasure is cause of suffering

Cessation of craving/forsaking it /giving it up , so in world of mind and matter this craving shall be eradicated and extinguished.

Each stage in 5 aggregates and Thoughts, the craving shall be forsaken, abandoned

Rolling in thoughts of mental contents is pleasurable and this craving may be eradicated and extinguished

Thus intention (Mental reactions or fabrication) is an integral part of our experience of all the khandhas — an important point, for this means that there is an element of intention in all suffering. This opens the possibility that suffering can be ended by changing (No Reaction) our intentions — or abandoning them entirely — which is precisely the point of the Buddha's teachings.

Mental contents

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Sense desire present

sense desire absent

Aversion is present

Aversion is absent

sloth and torpor (present)

sloth and torpor (absent)

Agitation and remorse present

Agitation and remorse Absent

Doubt present

Doubt absent

Four noble truths'

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When one dwells observing the phenomenon of arising in mental contents,

When one dwells observing the phenomenon of passing away in mental contents,

When one dwells observing the phenomenon of arising and passing away in mental contents, and his awareness is established that these are mental contents,

in this way he dwells DETACHED without clinging towards anything in world of mind and matters

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KHANDA's (5 KHANDA, form, feeling, perceptions, fabrications, & consciousness)

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There is the case where a monk... enters & remains in the first jhāna: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation. He regards whatever phenomena there that are connected with form, feeling, perceptions, fabrications, & consciousness, as inconstant, stressful, a disease, a cancer, an arrow, painful, an affliction, alien, a disintegration, a void, not-self. [Similarly with the other levels of jhāna]" (§31).

Buddha, Taking each khandha in turn, he asked: "Is it constant or inconstant?" Inconstant. "And is what is inconstant stressful or pleasurable?" Stressful. "And is it fitting to regard what is inconstant, stressful, subject to change as: 'This is mine. This is my self. This is what I am'?" No.

Contact is the cause:-

§ 17. [A certain monk:] "Lord, what is the cause, what the condition, for the delineation of the aggregate of form? What is the cause, what the condition, for the delineation of the aggregate of feeling... perception... fabrications... consciousness?"

[The Buddha:] "Monk, the four great existents [earth, water, fire, & wind] are the cause, the four great existents the condition, for the delineation of the aggregate of form. Contact is the cause, contact the condition, for the delineation of the aggregate of feeling. Contact is the cause, contact the condition, for the delineation of the aggregate of perception. Contact is the cause, contact the condition, for the delineation of the aggregate of fabrications. Name-&-

form is the cause, name-&-form the condition, for the delineation of the aggregate of consciousness."

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Burden

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The Blessed One said, "And which is the burden? 'The five clinging-aggregates,' it should be said. Which five? Form as a clinging-aggregate, feeling as a clinging-aggregate, perception as a clinging-aggregate, fabrications as a clinging-aggregate, and consciousness as a clinging-aggregate: This, monks, is called the burden.

"And which is the carrier of the burden? 'The person,' it should be said. This venerable one with such a name, such a clan-name: This is called the carrier of the burden.

"And which is the taking up of the burden? The craving that makes for further becoming — accompanied by passion & delight, relishing now here & now there — i.e., craving for sensual pleasure, craving for becoming, craving for non-becoming: This is called the taking up of the burden.

"And which is the casting off of the burden? The remainderless dispassion-cessation, renunciation, relinquishment, release, & letting go of that very craving: This is called the casting off of the burden."

"Ānanda, if you go to the monk Girimānanda and tell him ten perceptions, it's possible that when he hears the ten perceptions his disease may be allayed. Which ten?

The perception of inconstancy, the perception of not-self, the perception of unattractiveness, the perception of drawbacks, the perception of abandoning, the perception of dispassion, the perception of cessation, the perception of distaste for every world, the perception of the undesirability of all fabrications, Mindfulness of in-&-out breathing.

- Inconstancy (IMPERMANENCE of five aggregates/Khandas)
- Not-self (Illusion of six inner & outer sense media)
- Unattractiveness (unattractiveness with regard to this very body.)
- Drawbacks (with regard to this body. sickness, disease etc)
- Abandoning (He does not tolerate arisen evil, unskilful mental qualities, harming others etc)
- Dispassion (relinquishment of all acquisitions, the ending of craving, dispassion, Unbinding)

- Cessation (relinquishment of all acquisitions, the ending of craving, cessation, Unbinding)
- Distaste (abandoning any attachments, clingings, fixations of awareness, biases, or obsessions with regard to any world, refrains from them and does not get involved.)
- Undesirability of all fabrications. (There is the case where a monk feels horrified, humiliated, & disgusted with all fabrications or mental reactions.)
- Always mindful, he breathes in; mindful he breathes out focused on above 10 perceptions

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Perception arising/ceasing

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- His earlier perception of sensuality ceases, and on that occasion there is a perception of a refined truth of rapture & pleasure born of seclusion...
- His earlier perception of a refined truth of rapture & pleasure born of seclusion ceases, and on that occasion there is a perception of a refined truth of rapture & pleasure born of concentration...
- His earlier perception of a refined truth of rapture & pleasure born of concentration ceases, and on that occasion there is a perception of a refined truth of equanimity...
- His earlier perception of a refined truth of equanimity ceases, and on that occasion there is a perception of a refined truth of neither pleasure nor pain...
- His earlier perception of a refined truth of neither pleasure nor pain ceases, and on that occasion there is a perception of a refined truth of the dimension of the infinitude of space...
- His earlier perception of a refined truth of the dimension of the infinitude of space ceases, and on that occasion there is a perception of a refined truth of the dimension of the infinitude of consciousness...
- His earlier perception of a refined truth of the dimension of the infinitude of consciousness ceases, and on that occasion there is a perception of a refined truth of the dimension of nothingness...

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And thus it is that with training one perception arises and with training another perception ceases."

DECONSTRUCT

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§ 34. "And just this noble eightfold path is the path of practice leading to the cessation of form, i.e., right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. The fact that pleasure & happiness arise in dependence on form: that is the allure of form. The fact that form is inconstant, stressful, subject to change: that is the drawback of form. The subduing of desire & passion for form, the abandoning of desire & passion for form: that is the escape from form." [Similarly with the other four aggregates.]

"And what, lord, is the cause, what the requisite condition, for the purification of beings? How are beings purified with cause, with requisite condition?"

"Mahāli, if form were exclusively pleasurable — followed by pleasure, infused with pleasure and not infused with stress — beings would not be disenchanted with form.

But because form is also stressful — followed by stress, infused with stress and not infused with pleasure — beings are disenchanted with form. Through disenchantment, they grow dispassionate. Through dispassion, they are purified. This is the cause, this the requisite condition, for the purification of beings. And this is how beings are purified with cause, with requisite condition.

§ 39. "Thus an instructed disciple of the noble ones reflects in this way: 'I am now being chewed up by form. But in the past I was also chewed up by form in the same way I am now being chewed up by present form. And if I delight in future form, then in the future I will be chewed up by form in the same way I am now being chewed up by present form.' Having reflected in this way, he becomes indifferent to past form, does not delight in future form, and is practicing for the sake of disenchantment, dispassion, and cessation with regard to present form.

"(He reflects :) "I am now being chewed up by feeling... perception... fabrications... consciousness. But in the past I was also chewed up by consciousness in the same way I am now being chewed up by present consciousness. And if I delight in future consciousness, then in the future I will be chewed up by consciousness in the same way I am now being chewed up by present consciousness.' Having reflected in this way, he becomes indifferent to past consciousness, does not delight in future consciousness, and is practicing for the sake of disenchantment, dispassion, and cessation with regard to present consciousness."

§ 40. "For a monk practicing the Dhamma in accordance with the Dhamma, what accords with the Dhamma is this: that he keep cultivating disenchantment with regard to form, that he keep cultivating disenchantment with regard to feeling, that he keep cultivating disenchantment with regard to perception, that he keep cultivating disenchantment with regard to fabrications, that he keep cultivating disenchantment with regard to consciousness. As he keeps cultivating disenchantment with regard to form... feeling... perception... fabrications... consciousness, he comprehends form... feeling... perception... fabrications... consciousness. As he comprehends form... feeling... perception... fabrications... consciousness, he is totally released from form... feeling... perception... fabrications... consciousness. He is totally released from sorrows, Lamentations, pains, distresses, & despairs. He is totally released, I tell you, from suffering & stress." — SN 22:39

§ 41. "Monks, I will teach you the phenomena to be comprehended, as well as comprehension. Listen & pay close attention. I will speak."

"As you say, lord," the monks responded.

The Blessed One said, "And which are the phenomena to be comprehended? Form is a phenomenon to be comprehended. Feeling... Perception... Fabrications... Consciousness is a phenomenon to be comprehended. These are called phenomena to be comprehended.

"And which is comprehension? Any ending of passion, ending of aversion, ending of delusion. This is called comprehension."

§ 43. "It's just as when boys or girls are playing with little sand castles [literally, dirt houses]. As long as they are not free from passion, desire, love, thirst, fever, & craving for those little sand castles, that's how long they have fun with those sand castles, enjoy them, treasure them, feel possessive of them. But when they become free from passion, desire, love, thirst, fever, & craving for those little sand castles, then they smash them, scatter them, demolish them with their hands or feet and make them unfit for play.

"In the same way, Rādhā, you too should smash, scatter, & demolish form, and make it unfit for play. Practice for the ending of craving for form.

"You should smash, scatter, & demolish feeling, and make it unfit for play.

-- Practice for the ending of craving for feeling w.r.to sensations and phenomenon

-- Practice for the ending of craving for aversion w.r.to sensations and phenomenon

-- Practice for the ending of craving for delusion w.r.to thoughts

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"You should smash, scatter, & demolish consciousness and make it unfit for play. Practice for the ending of craving for consciousness — because the ending of craving, Rādhā, is Unbinding."

§ 45. "And what is the development of concentration that... leads to the ending of the fermentations? There is the case where a monk remains focused on arising & falling away with reference to the five clinging-aggregates: 'Such is form, such its origination, such its disappearance. Such is feeling... Such is perception... Such are fabrications... Such is consciousness, such its origination, such its disappearance.' This is the development of concentration that... leads to the ending of the fermentations."

"Any consciousness whatsoever that is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: every consciousness is to be seen as it actually is with right discernment as: 'This is not mine. This is not my self. This is not what I am.'

"Seeing thus, the instructed disciple of the noble ones grows disenchanted with form, disenchanted with feeling, disenchanted with perception, disenchanted with fabrications, disenchanted with consciousness. Disenchanted, he becomes dispassionate. Through dispassion, he is fully released. With full release, there is the knowledge, 'Fully released.' He discerns that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.'"

That is what the Blessed One said. Gratified, the monks delighted in the Blessed One's words. And while this explanation was being given, the minds of sixty monks, through no clinging, were fully released from fermentations.

§ 56. "Freed, dissociated, & released from ten things, Bāhuna, the Tathāgata dwells with unrestricted awareness. Which ten? Freed, dissociated, & released from form, the Tathāgata dwells with unrestricted awareness. Freed, dissociated, & released from feeling... from perception... from fabrications... from Consciousness... from birth... from aging... from death... from suffering & stress... Freed, dissociated, & released from defilement, the Tathāgata dwells with unrestricted awareness.

"Just as a red, blue, or white lotus born in the water and growing in the water, rises up above the water and stands with no water adhering to it, in the same way the Tathāgata — freed, dissociated, & released from these ten things — dwells with unrestricted awareness."

Maha-parinibbana Sutta (Continued...)

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62. "And what, bhikkhus, are these teachings? They are the four foundations of mindfulness, the four right efforts, the four constituents of psychic power, the five faculties, the five powers, the seven factors of enlightenment, and the Noble Eightfold Path. These, bhikkhus, are the teachings of which I have direct knowledge, which I have made known to you, and which you should thoroughly learn, cultivate, develop, and frequently practice, that the life of purity may be established and may long endure, for the welfare and happiness of the multitude, out of compassion for the world, for the benefit, well being, and happiness of gods and men.

2. And the Blessed One addressed the bhikkhus, saying: "Bhikkhus, it is through not realizing, through not penetrating four principles that this long course of birth and death has been passed through and undergone by me as well as by you. What are those four? They are: noble virtue, noble concentration, noble wisdom, and noble emancipation. But now, bhikkhus, that these have been realized and penetrated, cut off is the craving for existence, destroyed is that which leads to renewed becoming, and there is no fresh becoming."

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Migraine to Mindfulness

[Migraine to Mindfulness](#)

If you are the master of your present moment, the future will automatically be all right. You need not worry. Remain in the present moment. Don't generate craving and aversion towards sensations. If there is ignorance-avijjā-you are not aware of vedanā. Then you keep reacting with craving or aversion.



The Buddha gave us this wonderful technique. You are in the present moment, and whatever the sensation, you are aware of <http://it.Paṇṇā> means the reality of the present moment-arising and passing; arising and passing, anicca, impermanent. Then you are withvijjā; there is no avijjā. Thus, you have changed the path.

🌸 Vedanā is like the junction of a road or a railway. From this junction, it is either dukkhasamudayagāminī-paṭipadā (path leading to the arising of suffering) or dukkhanirodhagāminī-paṭipadā (path leading to the cessation of suffering).

🌸 At the time of Buddha and before him, there were teachers who taught that one should come out of rāga(cravings) and dosa(aversions), but they did not know how to come out of the anusaya(impurities). Buddha says that you can come out of rāga with the help of pleasant sensations, and from dosa with the help of unpleasant sensations.

Previously you tried to push out the unpleasant sensations, to pull in the pleasant ones.

Now instead, you just observe objectively, without identifying yourself with the sensations.

Now you are learning to be aware and not to react, to feel whatever is happening at the physical level and to maintain equanimity.

Note: The objective observer will seek to record simply what they see without offering any opinion. An objective perspective is one that is not influenced by emotions, opinions, or personal feelings - it is a perspective based in fact, in things quantifiable and measurable.

What is a Vipassana Retreat (as taught by S.N. Goenka)?

What is a Vipassana Retreat (as taught by S.N. Goenka)?

<https://youtu.be/frQsh9aTjRY>

Anapana Meditation in the Vipassana Retreat (as taught by S.N. Goenka)

<https://youtu.be/65esRffojtk>

Episode 3; Vipassana in the Goenka retreat

<https://youtu.be/vPCN-yFNhKk>

Vipassana (Body Scan)

<https://youtu.be/fIj0YW0zfEg>

Maha-parinibbana Sutta: Last Days of the Buddha

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[Last Days of the Buddha](#)

🌸 प्रश्न:- आपने बताया है कि जब पुराने संस्कार निकलेंगे तो संवेदना पैदा करके ही निकलेंगे। ऐसा क्यों होता है? यदि यह कुदरत का कानून है तो कैसे जांचें और कैसे मानें?

उत्तर:- क्योंकि संस्कार जब बनते हैं तब संवेदना के साथ ही बनते हैं। जिस प्रकार की संवेदना से कोई संस्कार बना है, बाहर निकलेगा तो उसी प्रकार की संवेदना के साथ निकलेगा। एक उदाहरण से समझें - कि कोई कांटा चुभा, कांटा चुभा तो दर्द हुआ। अब उस कांटे को बाहर निकलना है तो सूई चुभा करके ही उसको बाहर निकलेंगे, तब भी उतना ही दर्द होगा। चुभन के वक्त जो दर्द हुआ था निकालने के वक्त भी वही दर्द होगा। इसी प्रकार संस्कार बनाते वक्त जिस प्रकार की संवेदना हुई थी, उसको निकलते वक्त उसी प्रकार की संवेदना होगी, ऐसा नियम है।

🌸 प्रश्न:- विचारों के आवेश को कैसे शांत करें? मन को किस प्रकार विचार-विमुक्त करें?

उत्तर:- जिस समय देखी कि विचार इतने अधिक आ रहे हैं कि हम संवेदना देख ही नहीं पाते तो 'आनापान ज्यादा करो। आनापान करते हुए भी सांस को जरा तेज कर लो। ऐसा करते-करते मन थोड़ा टिकने लगा तो सांस के साथ-साथ चक्कर लगाओ। सांस भी जान रहे हो, संवेदना भी; सांस भी जान रहे हो, संवेदना भी...

तो मन के भागने का काम जरा कम हो जायगा, अपने आप कम हो जायगा।

🌸 प्रश्न- आनापान करते समय हमें यह कैसे पता चले कि हमारी समाधि मजबूत हो गई है और अब विषयना शुरू कर देनी चाहिए?

उत्तर- जैसे ही मन का कोलाहल कम पड़ जाय और जैसे ही यहाँ (ऊपर वाले होंटे के ऊपर, नाशिका के नीचे) संवेदना मिलनी शुरू हो जाय...। अगर यहीं संवेदना नहीं मिली तो अभी रुको। और यहीं संवेदना मिलने लगी तो फिर सारे शरीर की विषयना शुरू कर सकते हो, चिन्ता की बात नहीं है।

[Meditations on impermanence and death](#)

[Khandha Sutta: Aggregates](#)

MINDFULNESS: focusing one's awareness on the present moment, through ANAPAN

[The Five Aggregates: A Study Guide](#)

Constructing the Path

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[Meditations on impermanence and death](#)

[Khandha Sutta: Aggregates](#)

MINDFULNESS: focusing one's awareness on the present moment, through ANAPAN

[The Five Aggregates: A Study Guide](#)

Khandha:

Aggregate; physical and mental phenomena as they are directly experienced: rūpa — physical form; vedanā — feelings of pleasure, pain, or neither pleasure nor pain; Saññā — perception, mental label; saṅkhāra — fabrication, thought construct; and viññāṇa — sensory

consciousness, the act of taking note of sense data and ideas as they occur. Sanskrit form: Skandha.'

Āsava: Mental Fermentations; effluent.

Four qualities — sensuality, views, becoming, and ignorance — that "flow out" of the mind and create the flood of the round of death and rebirth. According to this interpretation, in each skandha – body, sensations, perceptions, mental formations and consciousness – there is emptiness and no substance.[3][11]

1: The mental fermentation (āsava) linked with “sensuality” is the false assumption, that sensing always brings pleasure, while actually sensing also is associated with pain and also neutral feeling, which is far the most common!

2: The mental fermentation associated with “becoming” is like the banal yet, common wishful thinking: "May I become rich, beautiful, and famous", not noticing that any becoming inevitably is associated with change, decay, death, and thus suffering too!

3: The mental fermentation associated with “ignorance” is the misconceptions we make by inaccurate approximation, undue generalization, and gross over-projection:

What are the 5 aggregates?

You can meditate on each of the five skandhas using the six senses and their objects (Twelve Ayatanas).

Material Form (rūpa)

Feelings (vedanā)

Perception (saññā)

Mental Formations (saṅkhāra)

Consciousness (viññāṇa)

What are the 5 Skandhas in Buddhism?

They are: (1) matter, or body (rūpa), the manifest form of the four elements—earth, air, fire, and water; (2) sensations, or feelings (vedanā); (3) perceptions of sense objects (Sanskrit: saṃjñā; Pāli: saññā); (4) mental formations (saṃskāras/saṅkhāras); and (5) awareness, or consciousness, of the other three mental ...

§ 29. "Then, quite secluded from sensuality, secluded from unskillful mental qualities, he enters & remains in the first jhāna: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation.

"Then, with the stilling of directed thoughts & evaluations, he enters & remains in the second jhāna: rapture & pleasure born of concentration, unification of awareness free from directed thought & evaluation — internal assurance

"Then, with the fading of rapture, he remains equanimous, mindful, & alert, and senses pleasure with the body. He enters & remains in the third jhāna, of which the noble ones declare, 'Equanimous & mindful, he has a pleasant abiding.' "Then, with the abandoning of pleasure & pain — as with the earlier disappearance of joys & distresses — he enters & remains in the fourth jhāna: purity of equanimity & mindfulness, neither-pleasure-nor-pain.

He regards whatever phenomena there that are connected with form, feeling, perception, fabrications, & consciousness, as inconstant, stressful, a disease, a cancer, an arrow, painful, an affliction, alien, a disintegration, an emptiness, not-self. He turns his mind away from those phenomena, and having done so, inclines his mind to the property of deathlessness: 'This is peace, this is exquisite — the resolution of all fabrications; the relinquishment of all acquisitions; the ending of craving; dispassion; cessation; Unbinding.'

"Staying right there, he reaches the ending of the (mental) fermentations. Or, if not, then through this very Dhamma-passion, this Dhamma-delight, and through the total wasting away of the five lower fetters [identity views, grasping at habits & practices, uncertainty, sensual passion, and irritation] — he is due to be reborn (in the Pure Abodes), there to be totally unbound, never again to return from that world. [See §47.]

"I tell you, the ending of the (mental) fermentations depends on the first jhāna.' Thus it was said, and in reference to this was it said. he said to the Blessed One, "Lord, Ven. Girimānanda is diseased, in pain, severely ill. It would be good if the Blessed One would visit Ven. Girimānanda, out of sympathy for him."

"Ānanda, if you go to the monk Girimānanda and tell him ten perceptions, it's possible that when he hears the ten perceptions his disease may be allayed. Which ten?

The perception of inconstancy, the perception of not-self, the perception of unattractiveness, the perception of drawbacks, the perception of abandoning, the perception of dispassion, the perception of cessation, the perception of distaste for every world, the perception of the undesirability of all fabrications, mindfulness of in-&-out breathing.

[1] "And what is the perception of inconstancy? There is the case where a monk — having gone to the wilderness, to the shade of a tree, or to an empty building — reflects thus: 'Form is inconstant, feeling is inconstant, perception is inconstant, fabrications are inconstant, and consciousness is inconstant.' Thus he remains focused on inconstancy with regard to the five aggregates. This, Ānanda, is called the perception of inconstancy.

"Even so, monks, whatever isn't yours: Let go of it. Your letting go of it will be for your long-term welfare & happiness. And what isn't yours? Form isn't yours...

Feeling isn't yours... Perception... Fabrications... Consciousness isn't yours: Let go of it. Your letting go of it will be for your long-term welfare & happiness."

[The Five Aggregates: A Study Guide](#)

§ 40. "For a monk practicing the Dhamma in accordance with the Dhamma, what accords with the Dhamma is this: that he keep cultivating disenchantment with regard to form, that he keep cultivating disenchantment with regard to feeling, that he keep cultivating disenchantment with regard to perception, that he keep cultivating disenchantment with

regard to fabrications, that he keep cultivating disenchantment with regard to consciousness. As he keeps cultivating disenchantment with regard to form... feeling... perception... fabrications... consciousness, he comprehends form... feeling... perception... fabrications... consciousness. As he comprehends form... feeling... perception... fabrications... consciousness, he is totally released from form... feeling... perception... fabrications... consciousness. He is totally released from sorrows, lamentations, pains, distresses, & despairs. He is totally released, I tell you, from suffering & stress." — SN 22:39

"And which is comprehension? Any ending of passion, ending of aversion, ending of delusion. This is called comprehension."

[The Five Aggregates: A Study Guide](#)

[Wisdom in Practice Vipassana Meditation](#)

Sensation (vedanā) has a very important role in the Buddha's teaching. The Buddha made a ground-breaking observation: Whatever arises in the mind is accompanied by sensations on the body— Vedanāsamosaṇā sabbe dhammā. Even a thought that arises on the mind is accompanied by a sensation on the body. Therefore, when one is working with sensations, one is working at the depth of mind.

The feeling of sensation is the crucial junction from where one can take two paths going in opposite directions. If one keeps on reacting blindly to pleasant and unpleasant sensations one generates saṅkhāras of craving (lobha) and aversion (dosa): One multiplies misery. But by If one learns to maintain equanimity in the face of pleasant and unpleasant sensations one starts changing the habit pattern at the deepest level and starts coming out of misery. The sensations are the root. As long as one neglects the roots, the poisonous tree will grow again even if the trunk is cut.

A true follower of the Buddha, with concentration, awareness and constant thorough understanding of impermanence, knows with wisdom the sensations, their arising, their cessation and the path leading to their end.

The Buddha says in the Satipaṭṭhāna Sutta: $\frac{3}{4}$ tāpī sampajāno satimā. Sampajāñña is continuous clear comprehension and thorough understanding of the impermanent nature of the physical and mental structure (particularly vedanā). Vedanā is felt on the body but it is part of the mind and its observation means the observation of the mind and matter phenomenon.

[Wisdom in Practice Vipassana Meditation](#)

[Anatta or Soul-lessness](#)

VIPASSANA EXTRACTS /IMPORTANT POINTS:

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[What I wish I knew Before Vipassana](#)

VIPASSANA 10 Days Course- - What I wish I knew Before Vipassana 10- Days course

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On 3rd day of the course one starts with sensations. SENSATIONS, Equanimity or objective observation and NO REACTION (not creating any actions in response to sensations) along with observations of touch of breathe either on nose tip or upper lip is the whole crux of vipassana meditation.... Once you understand observing sensation, you are on your own

Day 1: Focus on Actual Breath In and Out anywhere inside of nose as it makes with contact at nose walls.

Day 2: Focus on breath just below your nostrils (AT NOSE DOOR), @center at upper lip

Day 3: Focus on any “sensations” or feelings that arise on both oval shaped nose tips OR at philtrum just below nose door on upper lip. Here we observe air or breathe as it touches nose tip or upper lip. This can be vibration, pulsation, throbbing, an itch, a tingle, the feeling of breath going into and out of your nose, heat, perspiration, coolness, dryness, any physical sensation you can feel The breathe isn’t important, the observation and focus on sensation at nose tip or upper lip IS. Touch of air or breathe is a sensation and that must be observed every time air touches upper lip or nose tip. Please NOTE that we select only one point of observation either of both oval shaped nose tips OR philtrum just below nose doors at upper lip for observation of sensations.

USUALLY 90% of breathe observation is done at nose door, Nose tip observation for sensation must be again followed by nose door breathe observation before ending anapana meditation

Day 4: You learn the technique of Vipassana—prior to this you were focusing on any sensations that arise on the area of the nose tip or upper lip, now you will do this to your ENTIRE BODY. Top of the head, back of the head, sides of the head, forehead, eyebrows, nose, ears, cheeks, lips, jaw, neck, pectorals, biceps, triceps...and so on. Part by part. Piece by piece. From the top of your head down to your feet until you have examined every single solitary aspect of your body for any sensations that arise.

Day 5: Scan from top of the head to the feet over and over looking for sensations. This is also when the Adhittana (strong determination) sittings begin. You will now sit for the full hour without changing positions/posture (if you can). Day 6: Scan from top of the head to the feet, and then from feet to the head

Day 7: Scan both sides of the body at the same time. If you were previously scanning right side and then left (example right ear and then left ear), now you will try to do both at the same time, passing from the top of your head down to your feet, and then from your feet back up to your head.

Day 8: At this point you may or may not have free flowing sensations throughout the body, making it easy to quickly scan from the top of the head down to the feet, and then back up. If you were previously moving slowly, now you can begin to move a bit faster. If you don’t have these free flowing sensations yet, not to worry, this is normal. Continue to scan part by

part, piece by piece. If you have free flow in some areas, scan through those quickly, and if you have to go part by part for other parts of the body, this is fine.

Day 9: If you're experiencing gross subtle sensations free flowing throughout the body, you might be able to begin doing the "internal scans" where you penetrate from the front of your body through to the back, and then from the back to the front. Or penetrate from left to right, and then right to left. Personally this has never really clicked for me, so I don't fully understand it yet.

Day 10: You can begin talking again after the Metta session. Metta is Peace, Loving, Kindness meditation. This is my favorite session of the entire ten days. It's beautiful, and then when it's finished, you can talk again 😊

SENSAtions = Physical Feelings—This can be vibration, pulsation, throbbing, an itch, a tingle, a chill, the touch of your clothes on your skin, heat, perspiration, coolness, dryness, pain, discomfort, pulsating, throbbing, or something you can't quite describe. Sensations can be both pleasant (tingle/chill/subtle vibrations), or unpleasant (itch, pain, throbbing) Sensations are simply any physical feeling that arises on your body.

Impermanence = arising and passing—All feelings or sensations that arise on the body are impermanent, they won't last forever, and it will eventually pass. This is the law of nature, or what he refers to as "anicca". As he says, "There's no itch that lasts forever". As is such with the human body. The body is constantly changing, and nothing is permanent. By observing sensations and feelings on the body arise and pass, we are witnessing the law of impermanence in action.

Misery—He uses the word "misery" a lot, and I believe this is a bit extreme. I like to think of it as creating our own unhappiness or unpleasant/negative states of mind, and how to free oneself from these habits. **Craving = Pleasure or pleasant experiences.** When we experience something we like we usually say "I like this, I want more of it", and when it doesn't necessarily happen again, it causes us to become unhappy. This desire for pleasant feelings is what he refers to as cravings.

Aversion = Unpleasant or unwanted feelings, things you want to go away. Things we want to avoid. When we experience something we don't like, we will usually say, "I don't like this, make it stop", and in doing this we become averse to unpleasant or unwanted experiences and feelings.

Equanimity = Non-reactivity—This is probably the most important word/teaching of the entire course. Remaining "equanimous" means to be able to observe both pleasant and unpleasant sensations and not react with craving or aversion. The ability to simply observe, and not react (which is the most difficult part). If a pleasant sensation arises it's easy to say "whoa what the hell was that! That was cool!", and if an unpleasant sensation like pain arises it's easy to say "My leg is KILLING me right now!", and then adjust your posture to try and alleviate the pain. Learning how to simply observe and not react is the learning how to remain equanimous. This also becomes an analogy for life, as the key to living a happy life is remaining equanimous and not reacting to the various up's and down's that we experience in our day to day lives.

Sankaras = Habits or Reactions in response to mental and physical phenomenon—My Assistant Teacher described Sankaras to me as “things that are repeated over and over by the mind, body, or speech. When repeated numerous times it becomes a habit.” When Goenka speaks of Sankaras rising to the surface, these are the habit patterns of the mind manifesting in the form of either cravings or aversions as feelings in the body. For example a part of your body with no sensations could be a Sankara of craving (because you want a sensation there and you aren’t getting it), or a sensation of pain could be a Sankara of aversion (because you want it to go away).

** To summarize the above, the philosophy/practice is defined as follows: **

First we concentrate the mind. Once the mind is focused/sharp, you can begin to feel subtle sensations and feelings in the body you don’t normally feel. These sensations can be pleasant or unpleasant, but the key is to recognize that they are impermanent; they will eventually pass. The habit pattern of the mind is to react to pleasant sensations with craving, and unpleasant sensations with aversion. The key is to understand that sensations cause reactions. Learn to observe these sensations, and not react, because these sensations are impermanent and will eventually pass. This process of observation without reaction is referred to as developing equanimity.

By following this process, you essentially make yourself more sensitive to and aware of your feelings. In your everyday life, you will begin to notice that there is always a feeling or sensation that comes before a reaction. If you can, try to notice which feelings cause which reactions. If you can’t catch the feeling before the reaction, when you do react, try to notice how you feel, or how long it took you to notice the feeling ex) If you get angry, stop and try to pay attention to what sensations or feelings there are in the body. This attention to feelings will then help you in the future to notice when you are feeling a certain way, and remain equanimous rather than reacting.

Vipassana Meditation and the Treatment of Chronic Pain

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[Vipassana Meditation and the Treatment of Chronic Pain](#)

Vipassana meditation is not intended for curing or treating any physical ailment. Still, it was with good reason that the Buddha was known as the Great Physician. For the Buddha, all beings were suffering from an apparently incurable disease known as existence, which invariably was associated with chronic pain and suffering. His prescription of Dhamma, given twenty-five hundred years ago, is still valid today. Anyone who practices Vipassana meditation properly will surely strike at the root cause of misery and will gradually emerge from suffering.

To grasp that approach, we must distinguish between pain and suffering. Pain is unpleasant physical sensation of varying intensity. Suffering is the mental reaction to this sensation. Another way of looking at it is to define suffering as the difference between what we are actually experiencing, from moment to moment, and what we would like to be experiencing. An experience is, yet for various reasons we want it to be something else; hence we suffer.

The reaction, or suffering, only adds to the painful experience. The physical pain becomes a mental pain, and a vicious circle of suffering is created.

It makes more sense to attack the mental side of suffering rather than only the physical pain. To eradicate the suffering, the patient must learn to observe the pain objectively without reacting to it, accepting it as it is, by coming to understand its inherent nature of impermanence. By gradually developing equanimity toward the pain, one can break the old habit pattern of reacting and thus emerge from suffering. This is obviously easier said than done.

All the patients are taught the practice of Anapana (awareness of the natural breathing), so as to train their minds to stay in the present moment. This exercise prevents the mind from wandering into the past or future—in other words, from worrying about their disease. Such worries only multiply tension and stress, adding to the suffering. Thus mindfulness of respiration by itself decreases stress and suffering.

In this way the patient practices either Anapana or a very gross form of Vipassana (awareness of bodily sensation), gradually developing equanimity toward the vibrations and pain, and slowly coming out of the old habit pattern of reacting with negativity to unpleasant sensations.

The initial solidified, intensified and painful sensations are obviously dukkha, but they have to be observed with equanimity because reaction to them will multiply the misery. By equanimity they are divided, dissected, disintegrated and dissolved, and even if pain remains, an undercurrent of vibrations is felt with it. When broken up by these wavelets it does not seem to be misery. When even this goes away, there is only a flow of very subtle vibrations, giving rise to pīti. This is still the field of dukkha, lacking any real happiness, because it is anicca, arising and passing. The first experience of bhaṅga is very important, just to realise the truth that the entire material structure is nothing but subatomic particles. If however it is regarded as freedom from misery, then the field of dukkha has not been fully covered. Unpleasant sensations will again come: partly because of the surfacing of deep past saṅkhāras, partly because of posture, illness, and the like. Every pleasant experience, because it is impermanent, has dukkha as its inherent nature.

<https://www.dhamma.org/en/osguide>

Question: What is the tradition of pure Dhamma?

Goenkaji: Understand what pure Dhamma is: the law of nature, the truth about mind and matter and their interaction [phenomenon]; how mind and matter are influencing each other and how this can be experienced. It is not the play of useless intellectual games.

The Buddha wanted us to experience Dhamma.

When you start experiencing the truth at the depth of the mind, you find that it is the same with everyone.

Not just at the surface level, the paritta citta, the conscious mind, but at the depth.

The problem lies at the depth of the mind where the behaviour pattern of reaction begins.

There is a Pali word, nati, which means inclination.


At the depth of the mind where there is an inclination towards reaction, the unwholesome process begins.

For example, the reaction of anger is triggered by this inclination and one continues to react with this anger for a long time. As this repeats itself over and over again, the behaviour pattern of reacting with anger is strengthened.

This happens similarly with passion or any other defilement.

For behaving like this you are responsible. No outside power is producing this behaviour.

You are doing it out of ignorance.

 now, with Vipassana you begin to understand, "Look at this game I'm playing. I am harming myself. I am making myself a prisoner of my own behaviour patterns."

If you start observing this process deep within yourself, you will find that naturally it stops, and eventually you'll reach the stage where even this inclination towards reaction does not arise.

What else can pure Dhamma be than this? If you work at only the superficial level of the mind and either give it a good layer or else divert the attention to some other object in the attempt to come out of this pattern of reaction, you do find that the mind becomes calm. But this is only at the surface of the mind.

Deep inside the same inclination towards reaction is still going on and unless you reach that point how will you really change this behaviour pattern?

 Vipassana is the way to reach that level and observe the reality as it is.

Without your trying to change it, it will get changed if you simply observe it.

In this way you are coming out of your prison, out of your bondage. This is why it is the only way, pure Dhamma, ekāyano maggo.

[Vipassana newsletter.Sep'01]

2) Question: You said that we should try to be aware of sensations all the time. What should we do after returning home? Besides the morning and evening sittings, when can we meditate?

Goenkaji: Once you go home, you need not meditate throughout the day. During the course, we learn to develop continuity of awareness to sharpen the mind. At home, you need to practise meditation only in the morning and evening.

While working, your entire attention should be on your work, so that you do it successfully.

However, if you have some free time, try to be aware of sensations or respiration with open eyes. In this way, you can make best use of your time.

Don't look @object of anger (person, situation), instead look @ actual sensation or feeling of anger that is engulfing you and it (anger) shall disappear as it came 🙌

🌸 "Mudita" 🌸

(sympathetic Happiness)

When you see other people progressing, becoming happier, if your mind is not pure, you will generate jealousy towards these people:

"Why did they get this, and not I? I'm a more deserving person.

Why are they given such a position of power, or status? Why not I ?

Why have they earned so much money? Why not I?"

This kind of jealousy is the manifestation of an impure mind.

🌸 as your mind becomes pure by the practice of Vipassana and your metta gets stronger, you will feel happy when seeing others happy. You will think, "All around there is misery. Look, at least one person is happy. May he be happy and contented, may he progress in Dhamma, progress in worldly ways".

This is mudita, sympathetic happiness. It will come.

(Vipassana Research Institute - [Vipassana Research Institute](#))

🌸 "Awaken in Wisdom" 🌸

- S. N. Goenka.

Let us liberate ourselves from the bondage of ignorance.

To become liberated from ignorance means to be liberated from the bondage of dukkha (suffering) in this life and dukkha resulting from the cycle of future births and deaths.

It is ignorance that keeps us bound to dukkha in this life and in future lives.

What is ignorance?

It is the state of dullness, heedlessness, unskillfulness.

Because of ignorance, we keep generating new sankharas (mental reactions) and keep defiling our minds with fresh negativities.

We are barely aware of what we are doing: how we imprison ourselves with the bonds of craving, with the bonds of aversion; and how, in our ignorance, we tighten the knots of these bonds.

We can eradicate ignorance by remaining aware, alert, and attentive every moment. Then we will not allow new sankharas to make deep impressions on our minds like lines chiselled on granite; we will not allow ourselves to be bound by the fetters of craving and aversion.

This quality of attentiveness of mind, endowed with understanding, is called panna (wisdom) and it eradicates ignorance at the roots.

To awaken this wisdom, and to get established in it, we practice Vipassana.

- 1) Yatham care: when we walk, we walk with awareness.
- 2) Yatham titthe: when we stand, we stand with awareness.
- 3) Yatham acche: when we sit, we sit with awareness.
- 4) Yatham saye: when we lie down, we lie down with awareness.

Whether sleeping or awake, arising or sitting, in every state, we should remain aware and attentive every moment.

No action of ours should ever be done without awareness.

A) Paccavekkhitva paccavekkhitva kayena kammam katabba.

All body activities should be done with full awareness.

B) Paccavekkhitva paccavekkhitva vacaya kammam katabba.

All vocal activities should be done with full awareness.

C) Paccavekkhitva paccavekkhitva manasa kammam katabba.

All mental activities should be done with full awareness.

Thus we should be heedful with regard to every physical, vocal, or mental action; we should examine every action.

At the same time, this awareness should be endowed with panna (wisdom).

This means that, along with awareness, we should cultivate the experiential understanding of the three characteristics of panna: that all phenomena, have the inherent characteristic of impermanence (anicca); that all phenomena which are impermanent give rise to suffering (dukkha); and that all such phenomena which are impermanent and give rise to dukkha are without essence—i.e., they cannot be "I" or "mine" or "my soul", (anatta).

Once this is understood at the experiential level, one realises how meaningless it is to react with craving or aversion, clinging or repugnance towards any phenomenon that arises. Instead, there should only be awareness and, at the same time, detachment towards every phenomenon.

This is Vipassana.

This is the experiential wisdom that shatters ignorance.

Meditators!

In the destruction of ignorance alone is our welfare, our happiness, our liberation (nibbana).

Vipassana Research Institute - <http://www.vridhamma.org/en1998-01>

[Vipassana Research Institute](#)

[Vipassana Meditation](#)

WISDOM IN VIPASSANA MEDITATION

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[Wisdom in Practice Vipassana Meditation](#)

Sensation (vedanā) has a very important role in the Buddha's teaching. The Buddha made a ground-breaking observation: Whatever arises in the mind is accompanied by sensations on the body— Vedanāsamosaṇā sabbe dhammā. Even a thought that arises on the mind is accompanied by a sensation on the body. Therefore, when one is working with sensations, one is working at the depth of mind.

It was the Buddha's great discovery that we generate taṇhā (craving or desire) in response to the sensations. This was not known to the other teachers before the time of the Buddha, at the time of the Buddha, or after the Buddha. Those teachers kept advising people not to react to the sensual objects that come in contact with the sense doors—eyes with visual object, nose with smell, ear with sound, etc. The Buddha said that actually you are not reacting to these objects. He gave the example of a black bull and a white bull (one representing the sense doors and the other the sense objects) tied together with a rope. Neither the black nor the white bull is the bondage; the rope is the bondage. The Buddha said that the rope of taṇhā is the bondage and that one generates taṇhā (craving or aversion) in response to vedanā (sensations)—

vedanā paccayā taṇhā (in the paṭiccasammupāda). This discovery made him an enlightened person. The Buddha equated the understanding of the paṭiccasammupāda with the understanding of the Dhamma. It is the law of nature that governs the cycle of suffering and the way out of the cycle of suffering. He said:

There are three important links in the Conditioned Arising. The first one is avijjāpaccayā saṅkhārā... In the past, one generated saṅkhāra because of avijjā leading to nāma and rūpa—the current existence. If avijjā, i.e. ignorance about the true nature of sensations, continues

one generates taṇhā; vedanāpaccayā taṇhā. And this leads to upādāna (attachment) and bhava (birth) in future.

However, if one generates anicca-vijjā (the wisdom of impermanence from moment to moment) in response to vedanā, there is no avijjā—the whole Chain of Conditioning Arising is broken in the present moment. Thus one comes out of the cycle of birth and death by striking at the root of the problem by working with the sensations; at the point in the chain where taṇhā is generated.

So long as one is not aware of sensations one keeps on thinking that the outside objects are responsible for craving and aversion. For example, an alcoholic thinks that he is addicted to alcohol. He is actually addicted to the sensations that he feels when he drinks alcohol.

By generating understanding of the impermanent nature of sensations, one generates paññā in response to vedanā. When one observes sensations in this manner, one starts coming out of ignorance, coming out of suffering. One understands the law of nature, Dhamma niyāmatā, the law behind the natural order of phenomena.

The feeling of sensation is the crucial junction from where one can take two paths going in opposite directions. If one keeps on reacting blindly to pleasant and unpleasant sensations one generates saṅkhāras of craving (lobha) and aversion (dosa): One multiplies misery. But by If one learns to maintain equanimity in the face of pleasant and unpleasant sensations one starts changing the habit pattern at the deepest level and starts coming out of misery. The sensations are the root. As long as one neglects the roots, the poisonous tree will grow again even if the trunk is cut. The Buddha said:

taṇhā arises in response to vedanā. There are many, even among those who are not the followers of the Buddha, who accept taṇhā as the cause of misery. But they miss the most important link: not one of them discusses vedanā and its relation to taṇhā. taṇhā is craving—Craving for acquiring, multiplying or continuing that which is pleasant, and craving to get rid of or repelling that which is unpleasant. Therefore taṇhā actually means both craving and aversion. The Buddha showed that the real cause of taṇhā lies in vedanā.

With this one discovery he gave us the key to opening the door of liberation within ourselves. It is logical that if taṇhā arises in response to vedanā, any effort to reach the root of taṇhā and to eradicate taṇhā must include experience of vedanā (bodily sensations), the understanding of how it causes craving and aversion, and the wisdom to know how it can be used for the eradication of taṇhā.

A true follower of the Buddha, with concentration, awareness and constant thorough understanding of impermanence, knows with wisdom the sensations, their arising, their cessation and the path leading to their end.

A meditator who transcends the field of mind-matter – i.e, reaches the stage where there are no more sensations - is freed from craving, is fully liberated. Whatever misery arises, all this has sensation as its cause; that is the first (stage of) Vipassana. Because of no more arising of sensation (because one has reached the stage beyond mind and matter) there is no arising of misery; that is the second (stage of) Vipassana.

The Buddha says in the Satipaṭṭhāna Sutta: $\frac{3}{4}$ tāpī sampajāno satimā. Sampajāñña is continuous clear comprehension and thorough understanding of the impermanent nature of the physical and mental structure (particularly vedanā). Vedanā is felt on the body but it is part of the mind and its observation means the observation of the mind and matter phenomenon.

The following quotes clarify that vedanā indicates sensations on the body:

The study of the Tikapaṭṭhāna reveals the clear and explicit guidance from the Buddha that body sensations (kāyikaṃ sukhaṃ and kāyikaṃ dukkhaṃ) bear strongly dependent relations to the attainment of nibbāna. In the fifth to eighth jhānas, the mind is set free from the body and thus there is no experience of body sensations. Therefore, these brahmas lack rūpa and cannot experience body sensations.

Wisdom in Practice Vipassana Meditation

Anatta or Soul-lessness

DRAFT, Practice examples (Buddha's ways of coming out of miseries):

** I am in an experimental mode as of now, all these examples are a way towards finding practical ways to apply dhamma in actual life towards removing or minimizing miseries.

I shall continue to update as I progress and test these examples to perfection **

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0) OBSERVING PHENOMENON DETACHED:

One must observe all phenomenon [interactions with worldly matters or objects], sensations, and mental contents OBJECTIVELY, detached, without giving any emotional reactions to them. Watching detached, just like a doctor would observe his patient, and one is completely EQUANIMOUS (does not generate craving, aversion or delusion w.r.to to any phenomenon), one sees phenomenon of misery being dissolved as one continues to observe it equanimously. One shall focus on intensity of phenomenon being observed.

DEALING WITH PAIN as IMPERMANENCE (my note):

A surface understanding of anicca (arising and falling of feelings or sensations), which is helpful, comes when after some time a very gross, solidified, unpleasant sensation goes. A deeper understanding, based on awareness of the subtle undercurrent of vibration, is that this sensation arises and passes every moment.

After following ANAPANA meditation at nose door's followed by sensation observation either at nose tip or upper lip, one starts getting sensations on upper lip area and this signals that one is now ready for body scan. In VIPASSANA body scan is able to bring flow of

subtle sensation's accumulated from past and present and when one looks at these subtle sensations flowing in parts of body through using mind's eye or inner vision with closed eyes, one is able to rid oneself from defilement stored from past.

EQUANIMOUS or Equanimity = Non-reactivity — this is probably the most important word/teaching of the entire course of vipassana. Remaining "EQUANIMOUS" means to be able to observe both pleasant and unpleasant sensations and not react with craving or aversion. The ability to simply observe, and not react. Learning how to simply observe and not react is the learning how to remain EQUANIMOUS. This also becomes an analogy for life, as the key to living a happy life is remaining equanimous and not reacting to the various up's and down's that we experience in our day to day lives.

THIS IS UNDERSTOOD by experience of myself that when one does not create mind and matter connection, the difference between pain and misery is resolved or minimised. PAIN is a signal from body part (matter) that is damaged, while MISERY is a connection of SENSATION of PAIN of body (matter) with MIND when one start wallowing in sensation of pain one creates mind and matter connection.

For example, when one gets hurts when a finger gets caught during closing of a door, one immediately sees that hurt part starts to emit sensation of pain, numbness etc. The usual reaction would be to wallow in sensation of pain, thus PAIN that was part of finger is now connected with MIND which causes birth of a MISERY.

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A VIPASSANA SADHAK knows this very well so when he is hurt, he immediately starts to observe SENSATION coming from hurt area of body part with EQUANIMITY giving no reaction whatsoever. He simply continues to observe sensations maintaining absolute equanimity, detached, using mind's eye or inner vision (inner vision or mind's eye is used to observe sensations with equanimity) and behaving thus the person avoids creating connection of PAIN with MIND. Also, the law of nature works here and as one continues to observe pain with equanimity without wallowing in sensation of pain, one notices that INTENSITY of pain is minimized enough to become unnoticeable.

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GROSS SENSATION is an illusion: Have you noticed, that when your toe was hurt as it hit something or your finger was hurt due to when it came between closing door, there is sensation of pain that arises on finger or toe that is hurt, but if you observe closely just behind the pain there is a numbness, throbbing, and wavy oscillations and vibrations that are alive.

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Thus, a normal being or a person gets trapped in sensation of pain that is FLOATING or arising exactly on top of finger or toe area that was hurt, but a SADHAK shall instead penetrate the sensation of pain and OBJECTIVELY observe those numbness, throbbing, and wavy oscillations that are alive due to hurt location at body part. When doing such observation one shall maintain absolute equanimity.

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Thus, it can be said the sensation that floats or arises on surface of body part that is hurt or affected, is just AN ILLUSION, so do not get trapped by illusion and start wallowing in sensation.

And how do we observe sensation? Body part affected by sensation is scanned with mind's eye or inner vision, moving from one location to another (within body part area affected), piece by piece, one second here one second there, thus cover entire body part area affected by sensation, observing it with absolute equanimity. But here we use sensation as a path to penetrate and reach the body part at their exact location on skin that is emitting these sensations and observe that body part area at 'exact arising' of sensation through continuous, objective, and equanimous observation of the body part active with sensations.

Instead one shall equanimously observe numbness, throbbing vibrations, and wavy oscillations that are alive at the time of arising of any type of gross sensation, and this observing shall be done whenever one is hurt due to any reason or when ever there are gross sensation that are alive on body part affected. The same goes for mosquito bite, cut , wound etc etc

In this case we use SENSATIONS as a path to reach at location of body part where they are exactly arising or in other words where sensations are making CONTACT with body surface at their exact arising location. We simply observe the location of body part which is affected by sensation at their exact arising by using minds eye to use sensation as path to reach at exact body surface emitting these sensations.

Thus, one can say that we IGNORE SENSATION so as to NOT WALLOW OR SUFFER THEM but instead objectively observe the location of body part where they are exactly arising. At the ROOT OF ALL SENSATIONS lies SUBTLE VIBRATIONS and when one OBSERVES this ROOT one is able to mellow down SENSATION with ease.

The initial solidified, intensified and painful sensations are obviously dukkha, but they have to be observed with equanimity because reaction to them will multiply the misery. By equanimity they are divided, dissected, disintegrated and dissolved, and even if pain remains, an undercurrent of vibrations is felt with it. When broken up by these wavelets it does not seem to be misery. When even this goes away, there is only a flow of very subtle vibrations, giving rise to pīti. This is still the field of dukkha, lacking any real happiness, because it is anicca, arising and passing. The first experience of bhaṅga is very important, just to realise the truth that the entire material structure is nothing but subatomic particles. If however it is regarded as freedom from misery, then the field of dukkha has not been fully covered. Unpleasant sensations will again come: partly because of the surfacing of deep past saṅkhāras, partly because of posture, illness, and the like. Every pleasant experience, because it is impermanent, has dukkha as its inherent nature.

Also in the case where pain has taken residence in body part since one was not alert enough to observe it with equanimity during its live stage when that body part was emitting gross sensation of pain. In this case one must work along with subtle sensations achieved by nose tip or upper lip sensation observation. After every nose doors breathe observation meditation one shall do following to delete the pain that has taken residence in a body part.

One must also notice that it is INTENSITY of pain that is the issue here and not the pain itself. If one can MEDITATE ON INTENSITY of PAIN, using mind's eye or inner vision, one continues to scan and move at location of body part afflicted with pain, and as one continues to dissect afflicted body part scanning it with mind's eye or inner vision, piece by piece, one sees intensity dissolved or minimised enough to tolerate the pain. One shall move every 1 seconds from one location to another on body afflicted with pain when observing and also one must maintain absolute equanimity when carrying out such observation of body part afflicted with pain. There can be a pain with NO INTENSITY.

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Gross sensations are large, obvious sensations. The opposite of subtle. So, if your nose itches this is a gross sensation. It's very apparent. The key is not to react to gross sensations. Just observe. Just observe. They always pass. But what is the METHOD to observe gross sensations? Here one uses sensation as a path to reach subtle location of body part where there is exact arising of that sensation, where sensation makes contact with body part at the root and then simply observe the body part at that location observing effect of sensation with equanimity.

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Subtle sensations are Sensations that you wouldn't notice unless you were in meditation. Free flow of subtle sensation is felt after body scan. Each body scan may last around 10 to 45 minutes as one performs repetitive body scan top to bottom and then bottoms up.

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Here, one must focus not on pain but INTENSITY of pain. Scan the area of pain or sensation with direct vision or mind's eye aka inner vision in an equanimous mind.

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Thus, when one develops concentration and one pointed focus on this object ('intensity' of phenomenon called Pain in this case) detached and with equanimity, one sees, "" Intensity"" of pain gets dissolved in some time. till it gets dissolved. We shall continue to meditate on acquired image of intensity of pain as an object with complete EQUANIMITY and with DETACHMENT for misery to calm down. One can SWEEP through afflicted body part again and again with mind's eye and observe afflicted body part at the root of every sensation.

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Penetrating the sensation:- One now, with inner or direct look but in an equanimous state, penetrates the subtle sensation or feeling (in this case INTENSITY of pain!) and start to observe how the sensation or feeling (pain) shifts, morphs, expands, contracts, spreads, and pulsates. Sooner or later, awareness shifts, instead of observing the sensation or feeling of pain, you begin to feel its wave-like sensations. When you notice the wavy sensations, just ride it for some more time! A few moments later, you'll notice that the sensation or Intensity of pain just vanishes. This may require 30 seconds up to few minutes or more depending on the cause.

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Goenkaji on dealing with fear and worry:

"Whenever you feel anxious and fearful just observe it – ‘Oh fear has arisen, now let me watch what sensations it brings’. At that time the sensations that arise will be linked to and filled with fear. Observe that. A part of the mind will be rolling in that fear, yet another part will be aware of sensations. Maybe just 5% of the mind will be aware, the remaining 95% will be rolling in fear, yet that 5% is powerful enough to cut the roots of the fear.

"If the mind rolls fully 100% in fear then indeed the fear will multiply. At least this much we must learn from Vipassana; that we must strengthen a portion of our mind sufficiently for it to witness fear. ... We watch this worry and we watch the sensations being generated. Sensations and worry, we observe this again and again.

Do you know that my mother was suffering from terminal cancer? Doctors said to her that she must be in severe pain, and offered her some pain killers or injections. But my mother said, ‘That will not be required as I have learnt to observe objectively’. She left her body smiling calmly.

"We also know that these sensations are always changing, they are impermanent. So also the worry is ephemeral, it will not stay forever. If we continue to watch with this understanding, then the worry starts weakening until it all dissolves. The whole world says that we should not worry, but if we only understand this intellectually and do not witness it as Vipassana teaches us to, then there is little difference between us and the world."

Note: The objective observer will seek to record simply what they see without offering any opinion. An objective perspective is one that is not influenced by emotions, opinions, or personal feelings - it is a perspective based in fact, in things quantifiable and measurable.

<http://www.vridhamma.org/en2015-07>

HOW TO NOT allow MIND to WALLOW IN SENSATIONS (my note):

If there was a person doing his tasks, who is being disturbed by ‘co-workers’, but he continues to work, NOT identifying tasks at hand with ‘co-workers’, does not react, and reflects thus, that ‘sensations that arise’ due to BOTH FEELING AND REFLECTION towards hindrance caused by ‘co-workers’ are mere SHADOWS and are DELUSION just like past memories, that they are unsubstantial, unsatisfactory and impermanent with no-self, Reflecting thus, he does not see cause as the co-workers but sees cause within and in the form of feeling or sensation and so by not reacting towards feelings or sensations one looks away from thoughts, feelings, and perceptions and so the person continues to do his work and thus allays the distraction to large extent.

AND, if the same person is being blocked by few other co-workers from doing his tasks, but yet he, with a strong will, continues to do his tasks to the best of his abilities, NOT identifying tasks at hand with ‘co-workers’, does not react, and reflects thus, that ‘sensations that arise’ due to BOTH FEELING AND REFLECTION towards hindrance caused by ‘co-workers’ are mere SHADOWS and are DELUSION just like past memories, that they are unsubstantial, unsatisfactory and impermanent with no-self, Reflecting thus, “he does not see

cause as the co-workers” but ‘sees cause within and in the form of feeling or sensation’ and so by not reacting towards feelings or sensations one looks away from thoughts, feelings, and perceptions and so the person continues to do his work and thus allays the distraction to large extent.

Similarly there is a case where man with sensation of pain in body or constant hindrance in form of tinnitus sound all the time, continues to do his work, “NOT identifying his daily routine and tasks at hand with either pain or tinnitus sound”, does not react, and reflects thus, that sensations that arise due to BOTH FEELING AND REFLECTION towards pain or tinnitus sound are mere SHADOWS and are DELUSION just like past memories, that they are unsubstantial, unsatisfactory and impermanent with no-self, Reflecting thus, “he does not see cause as the pain or tinnitus sound” but ‘sees cause within and in the form of feeling or sensation’ and so by not reacting towards feelings or sensations one looks away from thoughts, feelings, and perceptions and so the person continues to do his work and thus allays the distraction to large extent.

Also seeing feeling of sensation as hindrances, and always causing misery, person becomes disenchanted with them, develops distaste for them, becomes wearied of them and thus renounces them (feeling of sensation) altogether as soon as they arise. This, I say is the ‘way to NOT identify self with any sensations or sounds that cause hindrances and from stopping the mind to not wallow in feeling of sensations or sounds that cause misery’.

Previously one tried to push out the unpleasant sensations or sounds, to pull in the pleasant ones.

Now instead, one just observe objectively, without identifying yourself with the sensations or sounds. Now you are learning to be aware and not to react, to feel whatever is happening at the physical level and to maintain equanimity.

Note: The objective observer will seek to record simply what they see without offering any opinion. An objective perspective is one that is not influenced by emotions, opinions, or personal feelings - it is a perspective based in fact, in things quantifiable and measurable.

THOUGHT's / MENTAL CONTENTS

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विचार की जो धाराएं हमारे चित्त पर दौड़ती हैं, कभी उनके मात्र निरीक्षक हो जाएं। जैसे कोई नदी के किनारे बैठा हो और नदी की भागती हुई धार को देखे; सिर्फ किनारे बैठा हो और देखे। या जैसे कोई जंगल में बैठा हो, पक्षियों की उड़ती हुई कतार को देखे; सिर्फ बैठा हो और देखे। या कोई वर्षा के आकाश को देखे और बादलों की दौड़ती हुई, भागती पंक्तियों को देखे। वैसे ही अपने मन के आकाश में विचार के दौड़ते हुए मेघों को, विचार के उड़ते हुए पक्षियों को, विचार की बहती हुई नदी को चुपचाप तट पर खड़े होकर देखना है। जैसे हम किनारे पर बैठे हैं और विचार को देख रहे हैं। विचार को उन्मुक्त छोड़ दें, विचार को बहने दें और भागने दें और दौड़ने दें और आप चुप बैठकर देखें। आप कुछ भी न करें। कोई छेड़छाड़ न करें। कोई रुकाव न डालें। कोई दमन न करें। कोई विचार आता हो, तो रोकें न; न आता हो, तो लाने की चेष्टा न करें। आप मात्र निरीक्षक हों।

उस मात्र निरीक्षण में दिखायी पड़ता है, अनुभव होता है, विचार अलग हैं और मैं अलग हूँ। क्योंकि बोध होता है कि जो विचारों को देख रहा है, वह विचारों से पृथक् होगा, अलग होगा, भिन्न होगा। और जब यह बोध होता है, तो अदभुत शांति घनी होने लगती है। क्योंकि तब कोई चिंता आपकी नहीं है। आप चिंताओं के बीच में हो सकते हैं, चिंता आपकी नहीं है। आप समस्याओं के बीच में हो सकते हैं, समस्या आपकी नहीं है।

आप विचारों से धिरे हो सकते हैं, विचार आप नहीं हैं। विचारने से कोई बुद्ध नहीं हुआ, हो सकता है तुम विचारने में किसी की नक़ल कर सको, बहुत आसान है, लेकिन उसकी व्यर्थता को देखो वह आप के कोई काम का नहीं है।


और अगर यह खयाल आ जाए कि मैं विचार नहीं हूँ, तो विचारों के प्राण टूटने शुरू हो जाते हैं, विचार निर्जीव होने लगते हैं। विचारों की शक्ति इसमें है कि हम यह समझें कि वे हमारे हैं। जब आप किसी से विवाद करने पर उतर जाते हैं, तो आप कहते हैं, 'मेरा विचार!' कोई विचार आपका नहीं है। सब विचार अन्य हैं और भिन्न हैं, आपसे अलग हैं।

 गुरुजी-

विपश्यना धर्म वर्तमान में जीने का धर्म है।

इस समय जो जैसा अनुभूत हो रहा है वही हमारे काम का है।

न भूतकाल जो कि बीत चुका है और न भविष्य जो की अभी तक आया तक नहीं।

 अतः कल्पनाओ और कामनाओ से बचें।

थोथी आशाओ और आकांक्षाओ से बचें।

अपनी प्रज्ञा स्वयं जगाकर इस क्षण के यथार्थ का दर्शन करते रहें।

AT THE TIME OF DEATH

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Lokas are the planes of the universe. Here loka means the entire field of mind and matter, all five aggregates which constitute "I": the material aggregate (rūpa) and the four mental aggregates of cognising (viññāṇa) recognising (saññā) feeling (vedanā) and reacting (saṅkhāra). All four satipaṭṭhānas can be practised only with the base of sensation aka vedanā. This is because unless something is felt (vedanā), craving and aversion (abhiṭṭhāna-domanassaṃ) cannot arise. If the sensation is pleasant, only then does craving arise; if the sensation is unpleasant, only then does aversion arise. If you don't experience sensations, you won't even know that craving or aversion has arisen, and you can't come out of them.

The Buddha said, Vedanā samosaraṃ ā sabbe dhammā. Whatever arises in the mind is called a dhamma (mental contents and dhamma sensations arise from mind), and a sensation arises on the body with whatever dhamma arises in the mind. This is the law of nature; mind and body are interrelated.

People who work only with the conscious mind fool themselves, and it doesn't actually help them. You have to go to the depth, limit your attention to your own mind-and-matter phenomenon, and observe the interaction taking place there. The "unconscious mind" deep

inside is constantly in contact with the bodily sensations. Mind and matter are so interrelated that every moment anything that happens in the mind influences the body, and anything that happens at the material level influences the mind.

Lack of awareness of sensations takes us onto the path of misery because one reacts blindly to the sensations out of ignorance.

At the time of death some sensation will arise; if we are unaware and react with aversion, we will go to the lower planes of existence. But a meditator who remains equanimous towards the sensations at the time of death will go to an auspicious plane; this is how we create our own future. Death can come at any time. We do not have an agreement that it will come only when we are prepared, we must be ready whenever it comes. Vipassana is not an ordinary technique; it is a priceless gem that can liberate us from the cycle of birth and death and improve not only this life but also future lives, ultimately leading to full liberation.

<http://www.os.vridhamma.org/Discourses-on-Satipatthana-Sutta>

Samudaya-dhammānupassī: the dhamma, the reality, or the truth of arising (samudaya) is observed within the body. Then the truth of passing away (vaya) is observed. The gross sensation arises, seems to stay for some time, and then passes away. Arising and passing are seen as separate. Then in the stage of bhaṅga, total dissolution, the sensation is one of vibrations that arise and pass with great rapidity. Samudaya and vaya are experienced together: there is no interval. According to the Visuddhimagga, the Path of Purification, the first important station is called udayabbaya. A meditator must understand this and the next stage of bhaṅga well.

IMPERMANENCE:

When a meditator practising ardently, does not miss sampajañña (wisdom of not creating becoming of birth of misery) even for a moment, such a wise one fully understands all sensations. And having completely understood them, he becomes freed from all impurities.

On the breaking up of the body, such a person, being established in Dhamma and understanding sensations perfectly, attains the indescribable stage beyond the conditioned world.

The arahant, having understood the entire field of sensations, from the grossest to the subtlest, does not after death return to this field of arising and passing away. Sampajañña is therefore essential in the Buddha's teaching. If you don't understand it you may be carried away in the wrong direction.

EXAMPLE OF LOGICAL SENSATIONS

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"This is the real purpose of Vipassana meditation: to awaken an understanding of truth in all its aspects, and to maintain this understanding in every situation. Whether sitting, standing, lying down, or walking, whether eating or drinking, whether bathing or washing, whether speaking or remaining silent, whether listening, seeing, tasting, smelling or touching, the meditator must maintain sampajañña (wisdom of not creating becoming of birth of misery), and understanding of the entire truth.

Even when thinking one must maintain this understanding. Ordinarily we become absorbed in a train of thoughts; we forget ourselves entirely, and it seems to us that the mind has wandered far beyond the confines of the body. In fact this is not the case, but out of our ignorance we have forgotten the physical base of the mind; we have fallen into a delusion created by a partial view of truth. When we return to our senses, “we return to an awareness of the underlying sensations that accompany the mental flow”. With this awareness, we become steadfast in understanding truth in its totality. This is what is called becoming established in wisdom."

-Goenkaji

My Note on how to handle mental contents and body sensations:

Always remember that there is a MIND and there is a BODY.....

MIND has mental contents like anxiety, fear, panic, Thoughts, similarly BODY has SENSATIONS (touch of air, cut, bite, itching, thirst, hunger.... and so on and the formula is simple....Always ignore or abandon the mental contents as they arise from MIND while all BODY SENSATIONS must be observed equanimously.

SENSATIONS OVERLAP MIND AND BODY, hence if one is able to observe SENSATIONS objectively, one is released from defilement of mind and matter and hence one shall be alert and always aware of sensations that arise on body due to MIND or MATTER.

Even MENTAL CONTENT's (like fear, anxiety) have sensations that arise in body, and in that case if you are able to locate sensations that is tied to mental content then go ahead and observe that sensation objectively and equanimously, otherwise all mental contents must be abandoned or ignored, they shall not be observed with equanimity not more than a minute or otherwise there is a danger of clinging to them and thus becoming a slave to the process which has no-self, exists only in thoughts.

For example, when FEAR ARISES there is a sensation of fear that is felt either on chest area or stomach. When one observes effect of this sensation of fear as it arises on affected body parts, one is able to neutralize it thus fear no more exists. Just few observations of sensation of fear on affected body parts as they arise is enough to get rid of the mental defilement's associated with fear. Similar rules apply to other sensations too. All one needs to do is to observe sensations as they arise on affected parts of body, equanimously and objectively. Thus although fear is a mental content here, what we are observing is underlying sensation, and watching of sensation is the way to defile any misery created by mind.

In this case we use SENSATIONS as a path to reach at location of body part where they are exactly arising or in other words where sensations are making CONTACT with body surface at their exact arising location. We simply observe the location of body part which is affected by sensation at their exact arising by using minds eye to use sensation as path to reach at exact body surface emitting these sensations.

Thus, one can say that we IGNORE SENSATION so as to NOT WALLOW OR SUFFER THEM but instead objectively observe the location of body part where they are exactly arising. At the ROOT OF ALL SENSATIONS lies SUBTLE VIBRATIONS and when one OBSERVES this ROOT one is able to mellow down SENSATION with ease.

A surface understanding of anicca, which is helpful, comes when after some time a very gross, solidified, unpleasant sensation goes. A deeper understanding, based on awareness of the subtle undercurrent of vibration, is that this sensation arises and passes every moment.

THE QUESTION THAT WAS ASKED ON ABOVE:

I am confused with 2 parts as I kept reading this a few times: 1) that tinnitus is a thought process and not a body sensation. How is it a thought process isn't it body sensation?

2) If we are able to locate the sensations tied to mental content to observe them. But if not to abandon them. So what if we can't locate the sensation in the body?

ANSWER THAT I GAVE:

The post was created so that one does not get confused on what to observe and what not to.

1) sensations are felt on body while tinnitus is like a thought process just like we get sucked into flow of thought before coming back to original dimension, voice of tinnitus if not ignored or abandoned will take us to its own world or dimension where just like you roll in thoughts, in this case you roll in tinnitus....so more you observe it more u will get sucked into it.

2) Thoughts are abandoned but sensations are observed and since Sensations are the connection between mind and matter and if you can observe sensations objectively you are automatically released from misery of mind.

that's why it's very important for person with anxiety or fear to look for sensation that arises on body parts on account of these mental contents.... that is the only way to permanent rid of these mental issues

Look; all your defilements right from birth to till date are stored inside body in the form of aggregates (5 khandas)...and you must release them through vipassana and body scan to be free from all the misery. That includes your mental issues.

CONTACT POINT observation (NOSE TIP) This may be used to feel subtle vibrations and subsequent start of vipassana body scan. I just do body scan right after breathe observation at NOSE DOOR.

THOSE WITH TINNITUS ISSUE MUST NOT DO touch of breathe observation at NOSE TIP (saw and log-wood example technique) as that creates TINNITUS problem in my case and so I use philtrum on upper lip just below nose door for such observation instead. BUT I CHOSE NOT TO perform TOUCH OF BREATHE OBSERVATION TO AVOID TINNITUS ISSUE. I just perform VIPASSANA BODY SCAN right after breathe observation at NOSE DOOR.

[NOSE TIP contact with breathe observation (saw and log-wood example technique) in my case SPEEDS UP NEURONAL ACTIVITY and CAUSES TINNTIUS TO ARISE AGAIN and hence I do not perform CONATCT POINT OBSERVATION at NOSE TIP. I may chose philtrum just below nose door for contact point observation but never nose tip as that re-starts- my tinnitus issue

Here, he trains himself in "breathing in" means: "mindfulness is fixed at the nose-tip or on the upper lip (philtrum)".³ these are the places connected with breathing in and breathing out. That yogin attends to the incoming breath here. He considers the contact of the incoming and the outgoing breath, through mindfulness that is fixed at the nose-tip or on the lip. Mindfully, he breathes in; mindfully, he breathes out. He does not consider (the breath) when it has gone in and also when it has gone out.¹ He considers the contact of the incoming breath and the outgoing breath, at the nose-tip or on the lip, with mindfulness. He breathes in and breathes out with mindfulness. It is as if a man were sawing wood. That man does not attend to the going back and forth of the saw. In the same way the yogin does not attend to the perception of the incoming and the outgoing breath in mindfulness of respiration. He is aware of the contact at the nose-tip or on the lip, and he breathes in and out, with mindfulness.²

Just like touch of SAW on WOOD is monitored similarly touch of air or breathe on nose tip is observed. Touch of breathe on nose tip is a sensation and that must be observed during this meditation.

Thus in example of man SAWING the WOOD, the wood is a SIGN (point of contact, nose tip or upper lip centre area just below nostril), while the SAW corresponds to AIR (Breathe) moving in and out past or over the SIGN (point of Contact). The carpenter corresponds to MEDITATOR who is ever watchful of SIGN (point of contact), seeing the teeth of saw (AIR/Breathe) indirectly, who no longer fixes his mind on Air/breathe or image (counterpart sign), but yet remains mindful of them in a subtle way. The meditators shows lack of interest in breathe or counterpoint sign (image) both of which are nevertheless present but at the same time mediators is mindful enough to note sensation of breathe touching contact point selected.

<http://www.os.vridhamma.org/Discourses-on-Satipatthana-Sutta>

sampajanna- To know at all time how to be equanimous to all phenomenon (mental and physical) so as to not cause further birth

-One who knows impermanence in a right way (as well as suffering and egolessness), has wisdom, sampajanna. Therefore, for a meditator, sampajanna is complete understanding. It is

insight into all aspects of the human phenomenon, mental as well as physical. One must understand that whenever the mind encounters an object, it perceives and evaluates it in a distorted way through the coloured lens of past conditioning; it therefore reacts with ignorance, craving or aversion. This is the process that produces suffering because wisdom is lacking. You just observe. In this way you develop your faculties of sati and sampajañña—the wisdom that develops equanimity.

There can be a type of equanimity even without the understanding of anicca. It is achieved by repeatedly suggesting non-reaction and calmness to the mind. Many people develop this faculty and seem not to react or be upset by the vicissitudes of life. They are balanced, but only at the surface level. A deeper part of the mind keeps on reacting because it is in constant contact with bodily sensations at a depth they have not reached. Without sampajañña, the roots of the behaviour pattern of reaction—the saṅkhāras—remain.

The Buddha went deeper. Both the six sense doors and their objects were called saḷāyatana. He discovered that the contact between the two inevitably results in sensation, and that craving or aversion arises only after the sensation arises.

This is what you have started practising. You are developing equanimity not merely to the sense objects—sound, vision, smell, taste, touch or thought—but to the sensations that you feel, pleasant, unpleasant or neutral. Sampajañña has started with the understanding of the characteristic of arising and passing in bodily sensations. Having worked with Ānāpāna you easily experience sensations and you are developing equanimity with this understanding. You are practising the Buddha's exact words. You work hard to remain satimā and sampajāno: ātāpī sampajāno satimā. This is the message of the whole Satipaṭṭhāna Sutta. Develop your wisdom, your enlightenment. You have to change the old habit pattern of running away from sensations; you must remain with the deeper reality of arising and passing, samudaya-vaya, anicca. Come out of the ignorance, the bondage. Make use of these wonderful days of your life to come out of all your miseries.

Stage of PERCEPTION must be relinquished for a strong consciousness and eradication of saṅkhāra:->

The practice is to understand this process. All the sense doors are on the body, so the body is central. There is a contact with the eye, ear, nose, tongue, body touch, or mind. Viññāṇa (consciousness) cognises that something has happened. Then saññā (perception) evaluates it as good or bad, and the sensation that results is pleasant or unpleasant. Saṅkhāra (mental volitions / reactions) reacts, and bondage, misery starts. These other aggregates overpower viññāṇa. Saṅkhāra has become so strong and viññāṇa so weak. As a result, misery and bondage have become so strong. The practice is to weaken saṅkhāra and saññā, and to strengthen viññāṇa, until there is nothing else but mere understanding and awareness—yāvadeva ñāṇamattāya paṭissati-mattāya. So long as saññā functions, however feebly, it will produce a reaction, a saṅkhāra. Saññā must be totally eradicated to experience the stage of viññāṇa as viññāṇa.

GROSS SENSATIONS v/s SUBTLE SENSATIONS

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Although difficult to grasp at this high stage, a subtle oscillation remains, and this sensation is called adukkhamasukham. Be very attentive: with a very sharp mind, feel the subtle oscillation, check the six sense doors, and keep understanding that this experience is anicca.

Samudaya-dhammānupassī: the dhamma, the reality, or the truth of arising (samudaya) is observed within the body. Then the truth of passing away (vaya) is observed. The gross sensation arises, seems to stay for some time, then passes away. Arising and passing are seen as separate. Then in the stage of bhaṅga, total dissolution, the sensation is one of vibrations that arise and pass with great rapidity. Samudaya and vaya are experienced together: there is no interval. According to the Visuddhimagga, the Path of Purification, the first important station is called udayabbaya. A meditator must understand this and the next stage of bhaṅga well.

A surface understanding of anicca, which is helpful, comes when after some time a very gross, solidified, unpleasant sensation goes. A deeper understanding, based on awareness of the subtle undercurrent of vibration, is that this sensation arises and passes every moment.

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"Monks some might speak to you using speech that is timely or untimely; monks, some might speak to you according to truth or falsely; monks, some might speak to you gently or harshly; monks, some might speak to you with a good motive or with a harmful motive; monks, some might speak to you with a loving heart or with hostility.

On all occasions, monks, you should train yourselves thus:

'Neither shall our minds be affected by this, nor for this matter shall we give vent to evil words, but we shall remain full of concern and pity, with a mind of love, and we shall not give in to hatred. On the contrary, we shall live projecting thoughts of universal love to that very person, making him as well as the whole world the object of our thoughts of universal love — thoughts that have grown great, exalted and measureless. We shall dwell radiating these thoughts which are void of hostility and ill will.' It is in this way, monks, that you should train yourselves."

~ Kakacupama Sutta (MN 21)

How to observe with mind's eye or inner vision when scanning the body [My NOTE]

This is the great way to reset or cleanse one of defilement of that part of body as one is observing objectively, exactly when that body part is being used specifically for what it is designed to. So one is watching act of seeing in case of eyes, act of listening in case of ears, act of thinking in case of brain etc. Also since all defilements are reset during the act that gave birth to them, one is required to simulate or create conditions to put that body part in to act while making objective observation of sensations that naturally arise with mind's eye or inner vision.

Note: WE SHALL NOT CREATE any sensations explicitly, as that will harm us instead of helping us. All SENSATION that ARISE NATURALLY are the one to be observed

objectively. One shall NOT EXPECT or create any CRAVING OR ATTACHMENT towards any sensations that arise on account of objective observation. All penetration or observation is done gently in a relaxed manner **

Let's understand what vipassana says:

"This is the real purpose of Vipassana meditation: to awaken an understanding of truth in all its aspects, and to maintain this understanding in every situation. Whether sitting, standing, lying down, or walking, whether eating or drinking, whether bathing or washing, whether speaking or remaining silent, whether listening, seeing, tasting, smelling or touching, the meditator must maintain sampajañña, and understanding of the entire truth.

Let's consider this example below: (All such observations are done for at least 30 minutes at a time several times in a day over few days)

1)

WHILE WATCHING TELEVISION or just any act of watching (seeing) [correcting eyesight]:

In case of eyes there are two points of corrections. One is strain around eyes and other is brightness factor of eyes.

For strain correction, while watching TV, one focuses on BOTH EYE, mind's eye or inner vision completely immersed in both eye's, watching every sensations (gross or subtle) that arises on eyelids, eyeballs, eyebrows and area surrounding eye, during the act of watching or seeing. In this method although one is watching TV, but his mind is focused on EYE's objectively observing every sensation that arises inside or outside of body part that is specifically EYE's and occasionally in brain during the act of watching TV.

During the act of observing one is only observing sensations (vibrations, pain, tightness, fatigue) that arise ignoring everything else or outside disturbances of any kind

For brightness correction, when one focuses on light coming from old type incandescent bulb (60-100 watts) [not CFL or led bulbs], to correct brightness of eye sight, again although one is watching bulb light [1-2 feet away], one focuses on BOTH EYES, mind's eye or inner vision completely immersed in both eyes, watching every sensations (gross or subtle) that arises on eyelids, eyeballs, eyebrows and area surrounding eye, during the act of watching or seeing. In this method although one is watching BULB LIGHT but his mind is focused on EYE's, objectively observing every sensation (gross or subtle) that arises during the act of watching bulb light

All such observations are done for at least 30 minutes at a time several times in a day over few days

2)

WHILE LISTENING TO AUDIO or act of listening (EARS correction)

While Listening to AUDIO or just any act of listening, here one focuses on BOTH EARS, mind's eye or inner vision completely immersed in both EARS and occasionally back of brain (scalp) or entire brain, watching every sensations (gross or subtle) that arises on EARS, inside or outside of body part that is ears and brain, during the act of listening. In this method although one is watching TV, but his mind is focused on EAR's, objectively observing every sensation that arises during the act of watching TV.

During the act of observing one is only observing sensations (vibrations, pain, tightness, fatigue) that arise ignoring everything else or outside disturbances of any kind.

Those having tinnitus, must ignore tinnitus voice, focusing only on sensations that arise, on or inside ears, inner vision focused specifically on ears and occasionally on brain.

All such observations are done for at least 30 minutes at a time several times in a day over few days

3)

BRAIN SCAN (one usually starts with BRAIN SCAN as first observation)

Here, one focuses on BRAIN (back and top, both), mind's eye or inner vision completely immersed on entire brain, watching every sensations (gross or subtle) that arises on brain, inside or outside of body part that is brain, during the act of thinking, walking, sitting etc. In this method his conscious mind is focused on BRAIN, objectively observing every sensation that arises during the act of observing brain.

During the act of observing one is only observing sensations (vibrations, pain, tightness, fatigue) that arise ignoring everything else or outside disturbances of any kind.

All such observations are done for at least 30 minutes at a time several times in a day over few days

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And so on for every body part.....

HOW TO TRAIN MIND on SPEECH from others:

"Monks some might speak to you using speech that is timely or untimely; monks, some might speak to you according to truth or falsely; monks, some might speak to you gently or harshly; monks, some might speak to you with a good motive or with a harmful motive; monks, some might speak to you with a loving heart or with hostility.

On all occasions, monks, you should train yourselves thus:

'Neither shall our minds be affected by this, nor for this matter shall we give vent to evil words, but we shall remain full of concern and pity, with a mind of love, and we shall not give in to hatred. On the contrary, we shall live projecting thoughts of universal love to that very person, making him as well as the whole world the object of our thoughts of universal love — thoughts that have grown great, exalted and measureless. We shall dwell radiating these thoughts which are void of hostility and ill will.' It is in this way, monks, that you should train yourselves."

~ Kakacupama Sutta (MN 21)

Vipassana in Summary 🙏:

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अगर तुम सारे बंधनों से छूटना चाहते हो तो जिस रास्ते पर चल कर मैं स्वयं जन्म मरण से मुक्त हुआ हूँ, आप भी मुक्त हो सकते हैं। आप को स्वयं ही कार्य करना है। अपने दीपक स्वयं ही बनना है। वह मार्ग "धम्म" है यानि शील, समाधि प्रज्ञा का है। जिसे विषयस्ना साधना कहते हैं जो स्वयं की अनुभूति, प्रत्यक्ष ज्ञान पर है। रोज 1 घण्टा शान्त चित से बैठें अपनी आने और जाने वाली सांस पर मन को नाक के तिकोने हिस्से पर एकाग्र करें ऐसा करते करते मन अति शुद्ध होता जाएगा। नाक तिकोने क्षेत्र पर संबेदनायें मिलने लगेगी। उनको समता /साक्षी भाव से महसूस करना होता है। आगे समस्त अंगों पर अनुभूतियों को देखना होता है समस्त बन्धनों से मुक्त हो जाएंगे। साधु साधु साधु

Vipassana in Summary 🙏

रोज 1 घण्टा शान्त चित से बैठें अपनी आने और जाने वाली सांस पर मन को नाक के तिकोने हिस्से पर एकाग्र करें ऐसा करते करते मन अति शुद्ध होता जाएगा। नाक तिकोने क्षेत्र पर संबेदनायें मिलने लगेगी। उनको समता /साक्षी भाव से महसूस करना होता है। आगे समस्त अंगों पर अनुभूतियों को देखना होता है समस्त बन्धनों से मुक्त हो जाएंगे। साधु साधु साधु

🌸 गुरुजी-

जब तक दुःख को भोगते हैं, दुःख का संवर्धन(multiplication) ही करते हैं, दुःख को बढ़ाते ही हैं।

जब दुःख का दर्शन करने लगते हैं तो दुःख दूर होने लगता है।

दुःख सत्य, आर्य सत्य, बन जाता है।

आर्य सत्य इस माने में की देखने वाले को आर्य बना देगा, निर्मल बना देगा, संत बना देगा, मुक्त बना देगा, शुद्ध बना देगा, बुद्ध बना देगा।

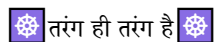
🌸 इस साधना में हमें इस सच्चाई का अनुभव करना है और उसे साक्षीभाव से देखना है। घंटे भर एक ही आसन में बैठे रहने से बड़ा दुःख अनुभव होता है, बड़ी पीड़ा होती है। इस पीड़ा को देखना है। साक्षीभाव से देखते देखते यह पीड़ा कम होती जायेगी और ऐसी स्थिति आएगी की बिलकुल समाप्त हो जायेगी।

परंतु यदि इस पीड़ा को भोगते रहे , पीड़ा में कराहते रहे, तो पीड़ा न कम होगी, न मिटेगी। उसका संवर्धन ही होगा।

Vipassana Meditation is not a game of pleasure and pain. Every time you feel an unpleasant sensation and react with aversion, simultaneously if every time you feel a pleasant sensation and react with craving. So Vipassana Meditation will not help you. Keep on understanding and keep trying to change the old habits pattern and can stop reaction of Craving or aversion. Then you have started coming out of your prison and you are bound progress ahead on the path Dhamma. Otherwise you will always be miserable and will feel unhappiness in the mind ! — Buddha

VIPASSANA in summary: वह मार्ग "धम्म" है यानि शील , समाधि प्रज्ञा का है । जिसे विपयस्ना साधना कहते हैं जो स्वयं की अनुभूति, प्रत्यक्ष ज्ञान पर है । रोज 1 घण्टा शान्त चित से बैठें अपनी आने और जाने बाली सांस पर मन को नाक के तिकोने हिस्से पर एकाग्र करें ऐसा करते करते मन अति शुद्ध होता जाएगा । नाक तिकोने क्षेत्र पर संबेदनायें मिलने लगेगी । उनको समता /साक्षी भाव से महसूस करना होता है । आगे समस्त अंगों पर अनुभूतियों को देखना होता है समस्त बन्धनों से मुक्त हो जाएंगे । साधु साधु साधु

VIBRATIONS or KALAP:



तरंग ही तरंग है

प्राणियों का शरीर तरंग के सिवाय कुछ नहीं है। सभी पदार्थ तरंग ही तरंग है। यह सत्य है। ईसा पूर्व ५२८ वैशाख पूर्णिमा की रात्रि को सिद्धार्थ गौतम को सम्बोधि प्राप्त हुई । वे बुद्ध हुए।

सर्वज्ञता का साक्षात्कार पाने पर भगवान बुद्ध ने प्रकृति की वास्तवता का परीक्षण किया और उन्हें स्पष्ट दिखने लगा कि, उनका यह ठोस प्रतीत होनेवाला शरीर वस्तुतः असंख्य -असंख्य परमाणुओं का, कलापों का पुंज मात्र हैं । ये कलाप परमाणुओं से भी नन्हे हैं और इनके आगे टुकड़े नहीं हो सकते ।

अषाढ पूर्णिमा के दिन धम्मचक्र परिवर्तित करते हुए सारनाथ में भगवान बुद्ध ने पांच परिव्राजकों को कहा कि सारा मानव शरीर कलापों से बना हुआ है और प्रत्येक कलाप उत्पन्न होकर नष्ट हो जाता है- "उपपज्जित्वा-निरुद्धान्ति" । यह सच्चाई है। यह कलाप भी इकाई न होकर एक समूह हैं, जो निम्न भौतिक तत्वों से बना है-

- 1) पृथ्वी धातु (धातु याने स्वभाव) और उसके गुणधर्म - जैसे - हल्का, भारी - प्रसारण शक्ति ।
- 2) अग्नि धातु और उसके गुणधर्म - जैसे - ठंडा, गरम -संतापन शक्ति ।
- 3) वायुधातु और उसके गुणधर्म - जैसे - हलन चलन - संचालन शक्ति ।
- 4) आप धातु और उसके गुणधर्म - जैसे - बांधना - संयोजन शक्ति ।

इस तरह, ये चार धातु और उनके चार गुणधर्म मिलाकर आठ कलापों के समूह को बुद्ध ने अष्टकलाप का नाम दिया ।

भौतिक जगत का नन्हे से नन्हा कण कलाप है। एक कलाप तब बनता है, जबकी उपरोक्त आठों तत्व जो कि वस्तुतः गुणधर्म स्वभाव है, एक साथ एकत्रित होते है।

इस शरीर में हैं-

केश, लोम, नख, दन्त, त्वचा, मांस, धमनियाँ, हड्डी, हड्डी की मज्जा, वक्क, हृदय, यकृत, हृदय की झिल्ली, तिल्ली, फेफड़ाँ, आँत, बड़ी आँत, पेट, मैला, पित्त, कफ, पीब, लहू, पसीना, चर्बी, आँसु, तेल, मेढ़ा, लस, मुत्र। यह सब अष्टकलाप ही है। दिखाई देता है ठोस लेकिन वास्तव में तरंग ही तरंग है।

भगवान बुद्ध ने साक्षात्कार किया कि ये कलापों का प्रतिक्षण अगणित बार परिवर्तन हो रहा हैं, संगठन -विघटन हो रहा हैं, और यह क्रम निरंतर निर्बाध चल रहा हैं। बुद्ध ने यह परिवर्तन क्रम चुटकी भर अल्प समय में "अनेकसत्तसहस्रकोटि" बार होते हुए देखा। उन्होंने यह भी देखा कि ये कलाप शक्ति के स्रोत प्रवाह हैं।

बाह्य रूप में जो द्रश्य-रूप अलग-अलग देखे जाते है, वह केवल भासमान सत्य है। अंतिम सत्य तो तरंग ही तरंग है और ये सब अनित्य है, नश्वर है, क्षण-भंगुर है। यह शरीर केवल "प्रपंच" मात्र है हमारी इन्द्रिया भी तरंग मात्र है। इनसे उसके विषय जब टकराते है तो एक नयी तरंग का जन्म होता है। यही आलंबन-घन है।

इस शरीर में कोई ठोस पदार्थ नहीं है। आत्मा का कोई अस्तित्व नहीं है। यह विज्ञान की खोज तथागत ने की और प्रकृति का रहस्योद्घाटन किया।

मानव कल्याण के लिए तथागत बुद्ध की यह खोज दुःखों से मुक्ति पाने के लिए उत्तम शरण है।

नमो बुद्धाय 🙏🙏🙏

DEFILEMENTS (SANKAHARA)

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“Any moment in which one does not generate a new sankhara (defilement), one of the old ones will arise on the surface of the mind, and along with it a sensation will start within the body. If one remains equanimous, it passes away and another old reaction arises in its place. One continues to remain equanimous to physical sensations and the old sankhara continue to arise and pass away, one after another. If out of ignorance one reacts to sensations, then one multiplies the sankhara, multiplies one's misery. But if one develops wisdom and does not react to sensations, then one after another the sankhara are eradicated, misery is eradicated.

The entire path is a way to come out of misery. By practising, you will find that you stop tying new knots, and that the old ones are automatically untied. Gradually you will progress towards a stage in which all sankhara leading to new birth, and therefore to new suffering, have been eradicated: the stage of total liberation, full enlightenment.”

~S. N. Goenka

My Note: defilements are nothing but reactions towards sensations stored inside body --- so you have all reactions towards sensations stored in body since childhood till now....meaning all reactions you gave to sensations (anxiety, panic, itching, pain are example of sensations). So now, if you give new reactions of EQUANIMITY or NO REACTION to sensation as they

arise again, then you get released from those sensations as now they are programmed to give no reaction. That is the crux of vipassana, to release from old incorrect habit of reaction to new no-reaction to those sensations or being equanimous to them

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VIMUTTIMAGGA

- They agree that in practising Andpndasati (mindfulness of respiration) the breath should not be followed inside or outside because it distracts the mind. This causes the body and the mind to waver and tremble. The simile of the man sawing wood illustrating where the breath should be noted (i.e., at nose-tip or on the philtrum at upper lip) is common to both works. The Visuddhimagga quotes other similes in illustration. It also quotes (p. 280) the Patisambhiddmagga (I, p. 165) which warns against the practice of trying to follow the inhaled breath to the heart (hadaya) and the navel (ndbhi) and the outgoing breath back from the navel to the heart and nose-tip, for, both the mind and the body become 'disquieted and perturbed and shaky' if this practice is resorted to.
- Just like touch of SAW on WOOD is monitored similarly touch of air or breathe on nose tip is observed. Touch of breathe on nose tip is a sensation and that must be observed during this meditation.
- Due to tinnitus issue observation at nose tip (example of man sawing wood) must be avoided as it re-starts tinnitus due to enhanced neuronal activity after contact of breathe at nose tip observation. Those affected with tinnitus shall chose philtrum on upper lip location for contact of air observation.
- I usually do Breathe observation at NOSE DOOR only and follow this up with vipassana body scan.

KASINA PRACTICE:

[29. Kasina Practice](#)

METHOD OF EARTH KASINA MEDITATION

Q. How should one meditate upon the earth kasinal A. A yogin who wishes to meditate upon the earth kasina should at first consider the tribulations of sense-desires, and again he should consider the benefits of renunciation

BENEFITS

What are its benefits? 2 Twelve are its benefits, namely, the sign is easy of acquisition through meditation on the earth kasina; at all times and in all actions, mental activity is unimpeded; acquiring supernormal power, a man is able to walk on water just as on earth and to move freely in space; he gains the supernormal power of manifoldness, the knowledge of past lives, the heavenly ear and worldly higher knowledge; he fares well and draws near to the verge of the ambrosial.

Renunciation of SENSE DESIRES

(5) sense-desires are likened to a dream because they vanish quickly; (6) sense-desires are likened to borrowed goods because they cannot be enjoyed long; (7) sense-desires are likened to a fruit tree because they are chopped down by others; (8) sense-desires are likened to a sword because they cut; (12) sense-desires are likened to a mirage because they bewilder the fool; (13) sense-desires are likened to darkness because they are blinding; (14) sense-desires are likened to hindrances because they obstruct the way of good; (15) sense-desires are likened to infatuation because they cause the loss of Right Mindfulness;

"Householder, it is as if, not far from a village, there were a huge venomous snake, very vicious, poisonous, black and terrible of aspect, and a man not foolish, not deluded, not insane, in full possession of his senses, desirous of weal and shunning woe, disliking sorrow very much, wishing to live, not wishing to die and disliking death very much, were to come. What do you think, householder, would that man stretch out his hand or any other member of his body to the snake, saying, 'Bite me, bite me'?" Then the householder answered: "No, venerable Gotama, because on seeing the venomous snake he would think: 'If I were to stretch forth my hand or other member of my body and let the snake bite it, I should die or suffer severely'. And so, on seeing that venomous snake, he wishes to flee from it". Householder, the learned, noble disciple also thinks in the same way: 'Sense-desires are like a venomous snake. It was taught by the Blessed One that sense-desires are like a venomous snake. They yield little pleasure, produce much suffering and are pain-laden'. And he abandons sense-desires, becomes freed from evil states of mind and causes to perish all worldly enjoyment and clings to nothing".

MANDALA:

The yogin should meditate on the form of the mandala and take the sign through three ways: through even gazing, skilfulness and neutralizing disturbance.

According to the principal teacher's instructions, a circle is the best. The mandala may be made on cloth, on a board or on a wall. But it is best on the ground. This is the teaching of predecessor teachers.

Q. How, through even gazing?

A. When the yogin dwells on the mandala, he should not open his eyes too wide nor shut them entirely. Thus should he view it, if he opens his eyes too wide, they will grow weary, he will not be able to know the true nature of the mandala, and the after-image will not arise, if he faces the mandala closing the eyes fast, he will not see the sign because of darkness, and he will arouse negligence, therefore, he should refrain from opening his eyes too wide and closing them fast. He should dwell with earnestness on the mandala. Thus should the yogin dwell (on the mandala) in order to gain fixity of mind. As a man looking at his own face in a mirror sees his face because of the mirror, i.e., because the face is reflected by the mirror, so the yogin dwelling on the mandala sees the sign of concentration which arises, because of the mandala. Thus should he take the sign by fixing the mind through even gazing? Thus one takes the sign through even gazing.

After sometime, one is able to exclude all disturbances of body and mind, collect his thoughts and unify his mind. Then opening the eyes neither too wide nor too narrowly, one should fix one's gaze on the mandala.

GRASPING SIGN

There are two kinds of signs, namely, the grasping sign and the afterimage. What is the grasping sign? When a yogin, with undisturbed mind dwells on the mandala, he gains the perception of the mandala and sees it as it were in space, sometimes far, sometimes near, sometimes to the left, sometimes to the right, sometimes big, sometimes small, sometimes ugly, sometimes lovely. Occasionally (he sees it multiplied) many (times) and occasionally few (times). He, without scanning the mandala, causes the grasping sign to arise through skilful contemplation. This is named grasping sign.

THE AFTER-IMAGE

Through the following of that (the grasping sign) again and again the after-image arises. The after-image means this: what when a man contemplates appears together with mind. Here the mind does not gain collectedness through viewing the mandala, but it (the after-image) can be seen with closed eyes as before (while looking at the mandala) only in thought. If he wills to see it far, he sees it afar. As regards seeing it near, to the left, to the right, before, behind, within, without, above and below, it is the same. It appears together with mind. This is called the after-image or SIGN.

SIGN:

And again, it is said that the meaning of image is the meaning of the sign. It is like the thought a man has on seeing the reflection of his own face and image. The after-image is obvious.

PROTECTING THE SIGN

After acquiring the sign the yogin should, with heart of reverence towards his teacher, protect that excellent sign. If he does not protect, he will, surely, lose it.

Q. How should he protect it?

A. He should protect it through three kinds of actions: through refraining from evil, practice of good and through constant endeavour.

FIRE KASINA:

[practice – Fire Kasina](#)

[Fire Kasina](#)

Mastering the Core Teachings of the Buddha Links to various versions (including free editions) of Daniel's <http://bookhttp://>

<http://integrateddaniel.info/book/>

[Book — Integrated Daniel](#)

[Fire Kasina](#)

THE WATER KASINA

THE AIR KASINA

THE YELLOW KASINA

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BUDDHA: "Knower of the world":

World is of two kinds, i.e., the world of beings and the world of formations.²

The Blessed One knows the world of being in the course of all his actions. Through the varying desires of beings, through the difference of faculties, through past lives, through the knowledge of the divine eye, through the knowledge of the passing away and arising of beings, through combination, through fulfilment, through various modes of differentiation, through various states of durability and non-durability, through various births, through various states of birth, through various planes, through various actions, through various defilements, through various results, through various kinds of good and evil and through various kinds of binding and unbinding, the Blessed One knows the world of beings.

And again it is said "the world of formations": The Blessed One knows all action and he knows the many formations. Through concentration perception, through causes and conditions, through moral, immoral and the amoral, through various aggregations, through various worlds, through various spheres, through perfect understanding, through impermanence, sorrow and not-self and through the born and the unborn, the Blessed One knows the world of formations. Thus is "knower of the world" to be understood.

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FROM GRASPING TO EMPTINESS

[Dhamma](#)

<https://www.buddhismuskunde.uni-hamburg.de/pdf/5-personen/analayo/from-grasping.pdf>

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1.7 Freedom from Grasping (Pg:20)

A prominent method for developing freedom from grasping (clinging) takes the five aggregates [affected by] clinging as its object. This mode of contemplation focuses on their impermanent nature in particular, that is on their arising and passing away.

Practising in this way establishes an increasing inner distance towards one's own tendency to grasp at them (AN III 32).

Contemplating the rise and fall of the five aggregates is given considerable prominence in the discourses as a form of meditation that issues in awakening (Gethin 1992: 56). This may well be the reason why teachings regarding this form of meditation practice are reckoned the Buddha's lion's roar of instruction (SN III 85). The same form of contemplation features among the mindfulness practices described in the Satipa-

-hana-sutta (MN I 61).

According to the Aggivacchagotta-sutta, the Buddha's aloofness from views, di__hi, was the direct outcome of his having seen, di__ha+, the rise and fall of the five aggregates. Even the former Buddha Vipassi reached awakening by contemplating the rise and fall of the five aggregates [affected by] clinging (DN II 35). The potential of this practice lies in its tendency directly to undermine all clinging to a sense of `I' (MN III 115). Once the sense of an `I' that lurks behind the five aggregates [affected by] clinging has been fully understood and abandoned, they stand, as it were, with their root cut off (Thi 106). This root is none other than desire for them (SN III 100). In contrast, by seeking gratification in things that can be clung to or grasped at, craving will continue to grow. This is simply a natural consequence, just as a fire will burn ever more when additional fuel is added to it, or as a tree will grow as long as it is well nourished through its roots (SN II 85 and SN

II 87). In short, one who grasps [clings] is thereby bound by Mara (SN III 73).

Due to grasping [clinging] at a world that is but the product of the six senses, one becomes subject to affliction (Sn 169). Such grasping is the condition for "becoming" and thus for the perpetuation of dukkha (Sn 742). Only those who realize that grasping is fearful will reach liberation through not clinging, (AN I 142), attaining the internal freedom of having destroyed all grasping (SN II 54). To reach the destruction of all clinging requires letting go even of the most sublime type of experience, such as the attainment of neither-perception-nor-non-perception, which can be reckoned supreme among objects of grasping (MN II 265).

Hence practising mindfully one should dwell free from any dependencies and from clinging to anything in the world (MN I 56). In particular at the time of death it is of considerable importance to avoid grasping at any aspect of experience, be this any of the sense-doors or their objects, any element or meditaUpadana

18tive experience, this world or another (MN III 259). Freedom from clinging is freedom from agitation and will issue in liberation (MN I 67). One who has reached final liberation has thereby fully understood the nature of grasping (SN IV 33). In fact, the total absence of clinging and grasping is the final goal itself.

"[Having] nothing, clinging [to nothing] ...

This I call Nibbana." (Sn 1094).

From the worldling's point of view, the material body is 'where I am', feelings are 'how I am', perceptions are 'what I am' (perceiving), volitions are 'why I am' (acting), and consciousness is 'whereby I am' (experiencing). In this way, each aggregate offers its own contribution to enacting the reassuring illusion 'I am'. Such 'I am' notions are but erroneous superimpositions on experience, conveying the sense of an autonomous and independent subject that reaches out to acquire or reject discrete substantial objects.

Other discourses indicate that to see the impermanent nature of the five aggregates (SN III 51), or of the six senses and their objects (SN IV 142) constitutes right view. According to these discourses, by 'rightly viewing' the aggregates or senses as impermanent one becomes disenchanted, desires fade away, and eventually liberation will be gained. A similar perspective on right view can be found in the Mahasa#ayatanika-sutta, which reckons the abandoning of craving and delight in regard to the six sense-spheres, and in regard to the feelings that arise in dependence on them, as constituting right view (MN III 289)

The most frequent formulation of right view found in the discourses speaks simply of insight into the four noble truths: "knowledge of dukkha, its arising, its cessation and the path leading to its cessation – this is right view" (e.g. SN V 8). Each of these four facets requires a particular activity: the first truth needs to be "understood", the second needs to be "abandoned", the third needs to be "realized" and the fourth needs to be "developed" (SN V 436). The range of activities described here corroborates that right view is a matter of practice and realization.

Now what does right view by way of the four noble truths amount to? In practical terms, it amounts to identifying any form of attachment as a cause for the arising of dukkha. Now to be able to identify attachment as and when it manifests requires monitoring one's mental condition as continuously as possible. The guiding principle for such monitoring is the simple question: 'does this lead to dukkha?', or: 'does this lead to freedom from dukkha?' – a query to be posed in relation to oneself as well as to others.

This is precisely what makes the four noble truths become right view, namely that they lead to disenchantment, peace, direct knowledge and Nibbana (MN I 431).

Volitional Formations / Sankhara (conditioned phenomena) (Pg:41)

The passive mode of the term sankharas in its general usage stands for all conditioned phenomena. This way, the entire realm of existence can be covered through this usage of the term sankhara in the sense of sankhata, of what is "conditioned". All sankharas are impermanent and unsatisfactory, while all dhammas are not self (Dhp 277-279). This is the way things are, the pattern inherent in them (AN I286).

The term sankhara can cover all five aggregates. Such a usage occurs in a verse by the monk Adhimutta, in which he tells a gang of criminals intending to murder him that he is free from fear, since he knows that there is no 'I' to be killed – only sankharas will pass away (Th 715). A similar sense recurs in a verse by the nun Vajira (SN I 135), who in reply to a challenge by Mara points out that his notion of a (substantial) 'being' is utterly mistaken, since in reality there is just a heap of sankharas.

Thus the Pañcattaya-sutta (MN II 231) explains that for attaining neither-perception-nor-non-perception the presence of anything seen, heard, sensed or cognised becomes an obstruction. This passage uses the term sa_khara to represent what is seen, heard, sensed or cognised, followed by explaining that this lofty attainment can only be gained with a mere residue of sankharas.

The passive mode of the term sankharas in its general usage stands for all conditioned phenomena. This way, the entire realm of existence can be covered through this usage of the term sankhara in the sense of sankhata, of what is "conditioned". All sankharas are impermanent and unsatisfactory, while all dhammas are not self (Dhp 277-279). This is the way things are, the pattern inherent in them (AN I286).

A relation to dukkha can be seen in the threefold distinction of dukkha (SN V 56), which distinguishes between outright pains, displeasure due to change and the unsatisfactoriness of all sankharas. Thus, the key to gaining higher wisdom and insight is to properly contemplate sa_kharas (AN II 94). When lust, hatred and delusion have been de-conditioned and eradicated (SN IV 362). Thus only Nibbana goes beyond the range of sankharas even in their most general sense, being the "stilling of all sankharas" (e.g. MN I 436). Such stilling of all sankharas, the Dhammapada explains, is happiness indeed (Dhp 368 and 381).

5. Thought / Vitakka (Pg: 57)

WISE ATTENTION Pg: 75

The practical implications of wise attention in relation to dependent arising are spelled out in several discourses, which clarify that such wise and penetrative attention focuses on the specific conditionality of phenomena: "when this is, that comes to be, with the arising of this, that arises", etc. (e.g. SN II 95).

Dependent arising is, however, certainly not the only object of wise attention, a mental quality which much rather is of relevance to the entire field of insight. Especially wise attention directed to the impermanent nature of the five aggregates [affected by] clinging has a considerable potential of leading to the destruction of lust and therewith to liberation (SN III 52). It goes without saying that a similar outcome can also be attained if wise attention is directed to the impermanent nature of the senses or their objects (SN IV 142).

Besides awareness of impermanence, the range of wise attention also comprises giving attention to the five aggregates [affected by] clinging as something that is unsatisfactory, a disease, a tumour, a dart, a misery, an affliction, alien, disintegrating, empty and not-self (SN III 167). This series of qualifications builds on a foundation in awareness of impermanence and then leads on to the other two characteristics – unsatisfactoriness and not-self – described from a series of related angles. The comprehensiveness of the resultant insight perspective is such that wise attention developed in this way can lead from the level of a worldling all the way up to complete liberation.

Insight / Vipassana Pg:85

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Dhamma

According to the standard definition in the discourses, to be wise is to be "endowed with wisdom regarding the arising and disappearance [of phenomena], which is noble and penetrative, leading to the complete destruction of dukkha". It indicates that, based on penetrative awareness of impermanence as the crucial foundation, the growth of true insight and wisdom manifests in a gradual ennobling of the practitioner and eventually culminates in total liberation from dukkha.

Comprehensive insight into impermanence then needs to lead on to insight into unsatisfactoriness and not-self or emptiness (Th 1117). That is, once a clear perception of impermanence, anicca-sañña, has been established, the progress of insight requires viewing what is impermanent as unsatisfactory, anicca dukkha-sañña, and that which is unsatisfactory needs in turn to be seen as devoid of a self, dukkhe anatta-sañña. The same teaching then continues by inquiring if it is appropriate to regard what is impermanent, unsatisfactory and subject to change as "this is mine, this I am, this is my self". The inevitable conclusion is that this would indeed be inappropriate.

Another quality associated with the same term is the ability to remain in the present moment. The theme of keeping to the present moment is taken up in a set of verses on how to best spend an "auspicious night", bhaddēkaratta. According to these verses, one should not go after the past, nor yearn for the future. Instead, spending one's time in a truly auspicious manner takes place when one sees with insight phenomena as and when they manifest in the present moment (MN III 193). Such seeing with insight here and now is also a key requirement of mindfulness practice, described in the Satipatthana-sutta.

Contemplation of phenomena (dhammas) covers the following

topics:

– the five hindrances,

– the five aggregates [affected by] clinging,

– the six sense-spheres,

– the seven awakening factors,

– the four noble truths.

Another two related contemplations analyse personal experience from the perspective of the five aggregates and the six sense-spheres. Insight into the impermanent nature of the five aggregates [affected by] clinging features in other discourses as a particularly prominent cause for the break-through to liberation (DN II 35; DN III 223; SN II 29; SN II 253; AN II 45 and AN IV 153). The reasons for this potential are not hard to find, as insight into the impermanent nature of what is clung to as 'I' and 'mine' erodes the very foundation of clinging. In the case of the sense-spheres, too, impermanence is another insight to be developed, as knowing and seeing the impermanent nature of the sense-spheres will lead to the attainment of stream-entry (SN III 225), if not higher.

The Dhammacakkapavattana-sutta delineates the actual tasks required for true insight into the four noble truths, [the four noble truths: "knowledge of dukkha, its arising, its cessation and the path leading to its cessation – this is right view"] indicating that the first truth needs to be fully understood, the second to be abandoned, the third to be realized and the fourth to be developed (SN V 422; see also SN V 436). Similarly other discourses that take up the same four activities indicate that what needs to be fully understood are the five aggregates [affected by] clinging, what needs to be abandoned are ignorance and craving for existence, what needs to be realized are knowledge and liberation, and what needs to be developed are tranquillity and insight (MN III 289; SN V 52; AN II 247). This is indeed the gist of the practice.

Detached progress instead leads to a maturing of the penetrative experience of the continuous arising and passing away of all aspects of body and mind. This eventually culminates in an experience of total dissolution, wherein the disappearance aspect of all phenomena becomes particularly prominent. At this stage, when the entire meditative experience is marked with constant dissolution and disintegration, fear arises. Such fear manifests because the very foundation of what is taken to be 'I' and 'mine', whether this be explicitly as a rationalized self-notion or only implicitly as a sub-conscious feeling of identity that lurks at the background of all experience, is experienced as unstable, as breaking down and disintegrating at every moment.

"One who meditates continuously, endowed with subtle view and insight, delighting in the destruction of clinging, him they call 'a true person'"

(SN II 232; It 74 and Th 1012).

The

Yuganaddha-sutta indicates that tranquillity neither leads on its own to awakening, nor is it an absolute requisite that needs to be developed up to a certain degree before undertaking the development of insight, nor can its development be completely neglected for the sake of insight.

9. Concentration / Samadhi Pg: 117

In the Pali discourses, the term samadhi occurs in a variety of contexts, covering not only the realm of tranquillity proper, but also the development of insight. Thus samadhi can refer to the practice of walking meditation (AN III 30), or to contemplating the arising and passing away of the five aggregates (AN II 45). A passage from the A_guttara-nikaya treats even the

four establishments of mindfulness as a form of Samadhi (AN IV 300). Samadhi that leads to mindfulness and clear comprehension by contemplating the arising and passing away of feelings, perceptions, and thoughts; and samadhi that leads to the destruction of the influxes by contemplating the arising and passing away of the five aggregates.

Concomitant with such overcoming of obstructive states is the cultivation of mindfulness, exemplified in the gradual path scheme through the development of clear comprehension in regard to any bodily activity. Out of the various bodily activities to be conducted with mindfulness, the walking posture is particularly capable of leading to a stable form of concentration (AN III 30)

The mental obstructions listed are doubt, inattention, sloth-and-torpor, consternation, elation, unease, excessive energy, deficient energy, longing, diversified perceptions and excessive meditation on forms.

10. Seclusion / Viveka Pg:139

Viveka as "seclusion" is accorded a high value in early Buddhism. A discourse in the A_guttara-nikaya proclaims that the Buddha's teaching is for one who is secluded, not for one who delights in company (AN IV 229). According to another discourse in the same collection, whatever leads to seclusion instead of company should be considered categorically as the true teaching of the Buddha (AN IV 280).

Other passages indicate that monks who live secluded and encourage others in the same quality are praiseworthy indeed (AN V 130). A verse in the Sutta-nipata emphatically instructs that one should dwell in seclusion, which is [reckoned] the supreme form of dwelling among noble ones (Sn 822).

For one who does not delight in seclusion, it will be impossible to come to grips with the mind and develop concentration (AN III 423). The Mahasuññata-sutta clarifies that delight in company will obstruct experiencing the happiness of seclusion

11. Letting go / Vossagga Pg:147

The path to liberation from its outset to its final completion, namely the need to quite literally "let go" of any clinging whatsoever.

Letting go of grasping at one's possessions leads to generosity, which manifests by "delighting in letting go", in the sense of "delighting in giving and sharing" (SN V 395). To be willing to let go in this way will become a source for a good reputation (AN I 226) and lead to a heavenly rebirth (AN IV 266).

In relation to the development of concentration, to let go would stand for letting go of concern with the world of the senses, first of all, and eventually also for letting go of the subjective sense of 'I'. Letting go also has a significant contribution to make in regard to the development of insight. Such development of the factors of awakening should be undertaken based on seclusion, dispassion and cessation, culminating in letting go.

The type of giving up that leads to an increase in unwholesomeness should be avoided, and only the giving up that leads to an increase in wholesomeness should be undertaken (AN V 192). The same is certainly also the case for letting go.

In this context, giving up is preceded by contemplation of impermanence, fading away and cessation (MN III 83). A similar series of progressive steps in the development of insight can, on being applied to feelings in general, lead to freedom from clinging to anything in the world and hence to liberation.

In relation to pleasant feelings, such giving up will lead to overcoming the underlying tendency to lust. In relation to painful feelings, giving up will result in overcoming the underlying tendency to irritation, and in relation to neutral feelings in overcoming the underlying tendency to ignorance (SN IV 211). Hence whatever feelings are experienced, the task is to contemplate their impermanence and eventually give up all involvement with and attachment to them. Not only in relation to feelings, but anything in the world of experience is best faced with an attitude of giving up. It was through such giving up of craving and of any sense of 'I' and 'mine' that the Buddha reached supreme awakening (MN I 6 and MN I 486).

Giving up acquisitiveness,

And delighting in not clinging,

[With] influxes destroyed and brilliant [with wisdom],

These have attained Nibbana in this world" (Dhp 89).

12. Emptiness / Suññata Pg:153

This is not a matter of mere philological interest, but points to an emphasis in early Buddhism on qualifying phenomena as 'being empty' rather than on an abstract state of empty-ness'.

When a wise person investigates the ""senses"" he or she will find that they are empty, void and vain. In this way the empty quality of the village, in the sense of being devoid of people, finds its equivalent in the empty nature of the senses, highlighting that the senses are devoid of a self.

According to the Phe_a-sutta, closer inspection will reveal each of the five aggregates to be vain, void and unsubstantial. The same discourse offers a set of similes illustrative of the manifestation of this void and vain nature of each aggregate:

The unsubstantial nature of material form is similar to a lump of foam carried away by a river; feelings are like the impermanent bubbles that arise on the surface of water during rain; perception is as illusory as a mirage; volitions are devoid of essence like a plantain tree (since it has no heartwood); and consciousness is as deceptive as a magician's performance (SN III 142). The Phe_a-sutta concludes with a verse envisaging eradication of the fetters and attainment of the final goal as the potential outcome of contemplating the void and unsubstantial nature of the aggregates in this manner.

Each step of this meditative deepening of emptiness requires a clear awareness of what has been transcended at each point, in the sense of what the present experience is "empty of". When, for example, the perception of earth has been transcended by developing the perception of boundless space, this experience of boundless space is seen as empty of any perceptual experience of earth.

Thus, when proceeding from the perception of earth to the perception of boundless space, the experience of boundless space is seen as "not empty" (*asuñña*) of the perception of space. It is precisely this 'non-emptiness' that needs to be left behind in order to proceed further.

Leaving behind the 'non-emptiness' of the perception of space leads to the next experience, namely to attaining the perception of boundless consciousness. This step, then, is "empty of" perceptions of boundless space. Yet, this same experience is "not empty", in so far as the perception of boundless consciousness is still present.

Properly undertaking this genuine, undistorted, pure and gradual descent into emptiness will lead to the destruction of the influxes. Once this has been achieved and one's experiences are forever "empty of" any perception coloured by these unwholesome influxes, the supreme and unsurpassable peak of emptiness has been reached.

The discourse instructs to contemplate the conditioned and impermanent nature of one's meditative experience. This indicates that, in order to attain the peak of emptiness, insight into conditionality and impermanence need to be developed. Moreover, the resultant insight perspective needs to be directed towards one's own experience of emptiness. The foregoing thus highlights that contemplation of emptiness has to be combined with the development of insight into the conditioned and impermanent nature of reality, an insight to be applied directly to one's present meditative experience. Other discourses confirm this need. They indicate that even the deepest and most sublime levels of meditative experience have to be contemplated as impermanent and unsatisfactory, in addition to being contemplated as empty.

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12.3 The Mahasuññata-sutta

The need to complement meditation on emptiness with insight into impermanence is also evident in the "Greater Discourse on Emptiness", the Mahasuññata-sutta (MN III 109). In fact, the meditative instruction in relation to emptiness delivered in this discourse culminates in contemplation of the impermanent nature of the five aggregates as the means to go beyond the conceit 'I am'.

The Mahasuññata-sutta moreover highlights the importance of overcoming the conceit 'I am'. The conceit 'I am' is but a manifestation of ignorance and at the same time the pivotal point for the genesis of craving. The 'I am' conceit thereby stands at the root of the human predicament, and unwholesome mental states and reactions are but its multifarious outgrowths. The idea of selfhood underlying this conceit is the main target for emptiness meditation. Another discourse explains that to qualify the world as empty simply means that it is empty of a self and of what belongs to a self.

The Mahasuññata-sutta also indicates how this can be achieved: by staying aloof from desire and aversion while walking, standing, sitting and lying down. In relation to communication,

one should avoid useless worldly topics and engage solely in speech related to the practice and the path.

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12.4 Other Passages on Emptiness

The need to apply emptiness to everyday activities recurs in the Piṭṭhapatāparisuddhi-sutta (MN III 294), a discourse also concerned with "dwelling in emptiness".

Contemplation of emptiness as a form of samādhi leads to removing all lust, hate and delusion (AN I 299) and thus constitutes the path to the unconditioned (SN IV 360). Such empty concentration often occurs in the discourses as part of a set of three concentrations, together with signless and undirected concentration (DN III 219). Emptiness occurs also together with signlessness and undirectedness as the three types OF contact experienced when emerging from the attainment of the cessation of perception and feeling (SN IV 295). These presentations underline the point made already above, namely that emptiness as a representative of not-self stands in an inseparable relation to the other two characteristics of existence, impermanence and unsatisfactoriness.

Entire field of misery and eradication of misery EXPLAINED:

<http://www.vridhamma.org/en2007-11>

The Buddha said that throughout his life he taught only two things: suffering (dukkha) and the total eradication of suffering (dukkha-nirodha). That's all he taught. How will establishing a sect eradicate dukkha? How will establishing a belief in a particular philosophy eradicate dukkha? A Buddha is not interested in all those things. He is interested only in actual dukkha-nirodha. All his teaching is directed only towards the actual eradication of dukkha.

But these two things, dukkha and dukkha-nirodha, logically become four. To understand dukkha, you must understand dukkha samudaya, how dukkha arises. To realize dukkha-nirodha, you must understand magga—the way, process or path leading to the eradication of dukkha. Thus we have the Four Noble Truths.

Now what if the Buddha had been interested only in the theory of these four truths: "Oh people of the world, understand there is dukkha, understand that craving is the cause of dukkha, understand that there is total eradication of dukkha and understand that there is a way to the total eradication of dukkha."? If all his teaching had ended there, he would have been no different from any other teacher of those days or later times.

But that was not his interest. He had become the Buddha not by mere belief in these four truths. He knew that just accepting the Four Truths does not help. One has to do something about them—in Pali language, this is kicca, to be done or put into practice. Then one can say, as the Buddha did, "I have done what is to be done about these Four Truths. The work is done—katam."

However good a philosophy may be, however true it may be, it will not help people to come out of their misery unless the *kiicca* becomes *kataṃ* . Each individual must do whatever has to be done concerning the Four Noble Truths.

This is why a Buddha never teaches mere philosophy, and anyone who makes the teaching a philosophy does not benefit from it. Each person must work as the Dhamma intended, as the Buddha intended. And however much they succeed in doing what must be done concerning these four truths, to that extent they have come out of their misery.

For the First Noble Truth of *dukkha* , what has to be done? Explore the entire reality of it, the totality of it— *pariññeya* . If even a small part is left out, you have not explored it all. You can say you have explored the totality only when you have transcended the field of suffering and gone beyond it. And transcending *dukkha* is *dukkha-nirodha* , the eradication of misery.

At the same time, exploring *dukkha* involves observing the Second Noble Truth of *dukkha-samudaya* , the arising of misery. You observe, “Look how *dukkha* starts!” And by understanding that, you keep on eradicating the tendency of the mind that is responsible for the arising of *dukkha* . You observe until no more *dukkha* arises; you have done what is to be done concerning the Second Noble Truth.

And how did you do it? How did you reach the stage of *dukkha-nirodha* ? Every step you have taken to explore the entire field of *dukkha* is part of the process through which you have passed, the path over which you have walked. You have walked step by step over the entire path. You have accomplished the Fourth Noble Truth, the truth of the path leading to the eradication of suffering.

By doing what is to be done concerning the First Noble Truth, you automatically do what is to be done concerning the other three. And how do you do what is to be done concerning the first? How do you explore the entire field of *dukkha* ? You start experiencing *dukkha* , you start feeling *dukkha* . In the language used by the Buddha, the words are *vedana* , *anubhavana* . You must feel it. You must experience it. You are not here simply to play an intellectual game. You start observing sensations.

The exploration started with *dukkha-vedanā* —unpleasant, gross sensation. As you understood in detail its reality by feeling it, you also understood that there is an ingrained tendency to react with aversion toward this unpleasant sensation. And it also becomes clear that every time you react with aversion, you become more miserable. Every reaction of aversion brings misery. You realize, “Oh, there is an unpleasant feeling in the body, and I am reacting with aversion. That means I am making use of my misery to multiply misery. Instead I must make use of this misery to come out of misery.” And it becomes clear that if you do not react, you do not multiply misery. You understand, “Oh, the best thing is for me not to react.”

Working in this way with unpleasant sensations, sometimes you succeed in not reacting and sometimes you fail. The old habit pattern keeps on overpowering you at times and you react with aversion. Then you remember that there shouldn't be any reaction of aversion and you have a few moments when you do not react. This is how you start your work. Exploring the field of *dukkha* at the level of unpleasant sensations, you are experiencing *dukkha* , the First Noble Truth.

Then a time comes when the unpleasant sensations turn into sukha-vedanā —pleasant sensations—partly because some saṅkhāras have been eradicated and partly because this is the law of nature. From time to time changes naturally come, whatever the reason may be. You have started experiencing pleasant sensations, subtle vibrations.

Now, if your understanding of Dhamma is not very clear, you won't know what to do. The old tendency of reacting to the pleasant sensations with craving will start overpowering you, and you will keep on reacting. You will think, "This is wonderful! The unpleasant has gone, now the experience is pleasant. I am free from misery. Dhamma has worked, I am liberated! Look, there are pleasant sensations, everything is good." And you are generating craving, craving.

But as the unpleasant sensations sooner or later turn into pleasant ones, the pleasant sensations eventually turn unpleasant. This is the law of nature. Someone who understands properly will think, "Look, because I developed clinging to the pleasant sensations, when unpleasant sensations arise again I become more miserable than I was in the first place. Oh, my aversion toward unpleasant sensations is the result of my clinging toward pleasant sensations." The more one clings to pleasure, the more one generates aversion toward pain.

In daily life also, when something desirable happens, you become elated and develop attachment to it. And when it passes away and something undesirable happens, you become depressed. Because you have developed attachment to the desirable, you are bound to have aversion toward the undesirable. Now it is becoming clear at the depth of the mind, where the sensations are experienced. Then wisdom starts arising with the experience: "Every time I react with craving toward the pleasant sensations, I am sowing seeds of misery, nothing but misery. I am allowing myself to be overpowered by ignorance. This is misery."

Because the pleasant sensations reinforce the tendency to react with craving, actually they are misery. This is more dangerous than unpleasant sensation, which is obviously dukkha . When experiencing the unpleasant, it is easy to remember that any aversion will be harmful; one thinks, "I'd better observe, I'd better wait, I'd better remain equanimous." But when the pleasant experience comes, one reacts blindly. Instead one should realize, "Oh, this is a dangerous situation. This pleasant sensation is also dukkha ."

With this realization, one starts coming out of the habit of reacting with aversion toward the unpleasant and craving toward the pleasant. Gradually one changes the habit pattern of the mind and keeps working. When many of the saṅkhāras have gone away, one starts experiencing calm, quiet and tranquil feelings.

What you call unpleasant sensation is no longer there. But what you call pleasant sensation also is no longer there. The pleasant sensations came like the flow of a river, or like waves on the sea, or like strong electric currents. There is no such thing happening now—just calmness, tranquillity and a very subtle oscillation. This is what the Buddha called asukhamadukkha-vedanā , neither sukha nor dukkha . It is not the so-called neutral sensation you experienced when you first started meditating. That was a superficial sensation that you eventually found boring; you developed aversion toward it.

But now you do not become bored; you wish to remain immersed in the experience. You think it is wonderful because it is so peaceful and quiet. And so a new danger arises. First was the danger of reacting with aversion toward unpleasant sensation, then the danger of reacting

with craving toward pleasant sensation. Now there is the danger that ignorance will overpower you. You think, “Ah, this is what I wanted. I’ve got it now. This tranquil, peaceful experience is nibbāna .” In fact you are mistaken. Yes, you are nearing nibbāna , but the experience of tranquillity is still within the field of mind and matter, the sensory field.

If wisdom arises, one recalls, “Look, this is still not beyond mind and matter. There is an oscillation going on. There is anicca .” And this very subtle oscillation disturbs you. It disturbs the feeling of quietude, tranquillity, and you think, “Oh this is misery.”

Only when you realize this can you come out of suffering and experience something beyond it. Otherwise you remain stuck at this stage, as someone might become stuck with the free flow of subtle vibrations. The gross, unpleasant sensation is dukkha . The pleasant sensation is dukkha . And this subtle oscillation, which is neither pleasant nor unpleasant, this stage of tranquillity is also dukkha .

Then the words of Buddha become clear: “ Yaṃ kiñci vediyatiṃ taṃ dukkhasmiṃ :

Whatever sensation you experience is of the nature of dukkha .” You have to realize this reality. When you do, you transcend it and experience the stage of dukkha-nirodha , the cessation of suffering. Then one can say, “ Pariññāta—I have explored the entire field of dukkha .”

And how have you explored the entire field of (misery)dukkha ? By exploring the entire field of vedanā . When the Buddha says that you must explore the entire field of dukkha , he also says that you have to explore the entire field of vedanā . When he says that you must walk on the Noble Eightfold Path to come out of dukkha [misery] , he says you have to do so by exploring the entire field of vedanā : “ Tisśannaṃ vedanānaṃ pariññāya ariyo aṭṭhaṅgiko maggo bhāvetabbo—You have to practice the Noble Eightfold Path to explore the entire field of these three vedanās, pleasant, unpleasant and neutral.”

Similarly, when the Buddha tells you to practice the four satipaṭṭhānas , he says, “ Tisśannaṃ vedanānaṃ pariññāya cattāro satipaṭṭhāna bhāvetabbo—You have to practice the four

satipaṭṭhānas by exploring these three vedanās .” Without exploring the entire field of vedanā , you cannot explore the entire field of dukkha . You can not fulfill even the First Noble Truth and can never fulfill the other three.

With all four satipaṭṭhānas —observation of the body, observation of sensation, observation of mind and observation of mental contents—you must keep on understanding the arising and passing of vedanā at the experiential level, from moment to moment. With all four satipaṭṭhānas , the Buddha emphasized the importance of exploring the entire field of dukkha at the level of vedanā . Without it, there is every possibility of clinging to some experience. You cannot transcend all sensory experiences unless you understand that every sensory experience is dukkha .

Thus everything taught by the Buddha must at a deeper level be with vedanā . This is true even of what is normally thought of as the preliminary step of observing sīla , the moral precepts—that is, abstaining from unwholesome actions of body and speech. For example, a situation has arisen where there is a strong likelihood that you will break a particular sīla by killing, or stealing, or performing sexual misconduct, or speaking lies and deceiving others,

or becoming intoxicated. But you stop, you refrain from doing that. You are able to stop because you observe sensations in the body. Then you are not merely working at the surface of the mind. You are not merely restraining your physical and vocal actions. You are working at the deep mental level as well.

The urge to break a sīla originates because of the sensation that arises, pleasant or unpleasant. And because of this particular sensation, the volition in turn arises to do something physically or vocally that is not in your own interests or the interests of others.

However, when you are with sensation, you are working at the deepest level of the mind. And you are following the instructions of the Buddha to explore the entire field of vedanā . And as with sīla , when you practice samādhi, developing concentration, you have to remain aware of the sensations, pleasant, unpleasant or neutral. And when you develop your paññā , wisdom, you have to be aware of sensations. Sīla , samādhi , paññā—the entire practice of the Buddha’s teaching must be with the awareness of sensation.

If you remain aware of sensation and understand that it is arising, passing, arising, passing, you will eventually reach the stage of nirodha. You will be able to say, “Kataṃ buddhāna-sāsanam —The Buddha’s teaching, what he wanted me to do, has been done completely. Natthi dāni punabbhavo’ti —there is no new life for me. I have finished, I have done what the Buddha intended me to do, what the Dhamma intended me to do.”

Work diligently, intelligently, understanding Dhamma, understanding the pitfalls. Keep working hard to become firm in Dhamma and attain real happiness.

Bhavatu sabba maṅgalam —

May all beings be happy! 🙏🙏🙏

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------(VIPASSANA)-----

AN EXAMPLE OF how to HANDLE PHENOMENON and MISERY

That has ARISEN on account of that interaction: (26-10-2019)

There is a person ‘ABC’ who has written a BOOK on SCIENCE and TECHNOLOGY (FORMATION-KAMMA). Now this person shows this book (FORMATION-KAMMA) to his friend ‘XYZ’. After reading the book, ‘XYZ’ makes some remarks on the content of book which are contradictory in nature. ‘ABC’ now feels SENSATION of ‘RAGE’ (AVERSION) that engulfs his body (stomach or chest, usually). The comments made on his book have created a sensation of AVERSION inside him towards his friend. After ‘ABC’ leaves his friend, he ‘ABC’ , continues to have ROLLING [aka CLINGING] THOUGHTS about the whole interaction (PHENOMENON, aka interaction with 5 khandas) and that continues to AGITATE (MENTAL HINDRENCE) him. The more he thinks about the INTERACTION aka phenomenon, more he is BURDENED by the THOUGHT’s [CLINGING= feeling conditioned by craving or aversion] of AVERSION to his friend ‘XYZ’. **The fact that**

AVERSION has arisen indicates 'lack of' or 'minimality' of **COMPASSION** in an individual.

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As **VIPASSANA SADHAK's** we know that **ALL PHENOMENON** (interactions) are **EMPTY** in essence and that **SENSATIONS WITH PERCEPTION** of **AVERSION** that arise on account of interacting with them are the **ROOT CAUSE** of 'birth of a **MISERY**', and once such aversions arise, **ROLLING IN THOUGHTS** of aversion creates **CLINGING TO THEM** and thus **BURDEN OF CLINGABLE THOUGHTS** is now carried by the **NAME-FORM** aka 'ABC' person in this case.

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In general, one must cultivate indifference to phenomenon w.r.to form, feelings, perceptions, fabrications and consciousness (5 **khanda's**) and practice for the sake of disenchantment, dispassion, and cessation with regard to 5 **khanda's** and also must work towards ending of craving, aversion and delusion towards all 5 **khada's**.

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2 WAYS to HANDLE ABOVE SCENEARIO:

One way to handle the above scenario (**EQUANIMITY** to sensations and **ABANDONING** of thoughts)

Is by being **EQUANIMOUS** to **SENSATIONS** as soon as they arise in response to interaction during flux of a phenomenon (interaction of any kind), making sure that neither craving nor aversion do not arise in response to sensation being experienced at present.

In the case of **THOUGHTS** of aversion in response to above phenomenon, use the wisdom of **ABANDONING THE THOUGHTS** as soon as they arise. The thoughts must be abandoned with following wisdom, that they are illusion, devoid of self, dreamlike and are empty in essence, are impermanent and **UNSATISFACTORY** so why waste time on something that is just a delusion?

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This along with **MINDFULNESS MEDITATION** of watching breathe at nose door, so that **MIND IS ALWAYS IN PRESENT MOMENT**, shall help us come out of thought process. Other thing one do is to sweep aka body scan through entire body top to bottom starting with back of head, top of head...up to feel and reverse. This seep is quick done in just few seconds, top to bottom and reverse from front and back side of body. The sweep aka body scan, is performed several times

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The other 2nd way (by **OBSERVNG SENSATION's** and **MENTAL HINDRENCES**) is to understand the phenomenon in a following ways:

As a vipassana sadhak's we are clearly aware that we react to SENSATIONS that arise within us, and not towards outside objects. Thus, as soon as sensation which engulfed the body (with rage in above scenario) is arisen, we shall be alert enough to start OBSERVING it objectively and equanimously till it weakens or disappears. The SENSATIONS that arise within body due to any aversion are weakened as soon as one starts to OBSERVE them equanimously.

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Similarly for AGITATION (a form of mental hindrance) that is caused by THOUGHTS that arise due to aversion, just being aware of the fact that AGITATION is arisen, one is able to weaken the thought. The meditator simply observes objectively whatever happens within the mind, whatever mental phenomenon, whatever Dhamma (mental contents), without becoming upset, he accepts whatever the mind contains at this moment: craving or aversion, sloth and torpor or AGITATION, guiltiness or sceptical doubts. And the law of nature is such that by observing them objectively, one automatically eradicates these hindrances. In case of agitation since head is affected, one can observe effect of agitation as sensation on head and observe and scan head portion with equanimity for few seconds to a minute.

This along with MINDFULNESS MEDITATION of watching breathe on nose door, so that MIND IS ALWAYS IN PRESENT MOMENT, shall help us come out of thought process.

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**** THE ABOVE SCENARIO WAS EXPLAINED BASED ON FOLLOWING FACTS EXPLAINED BELOW ****

PHENOMENON, SENSATIONS, THOUGHTS, HINDRENCES, 5 KHANDA's, CLINGING EXPLAINED:

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PHENOMENON: It shall be understood clearly with experience that ALL PHENOMENON (interactions) are impermanent, unsatisfactory, have no-self or are VOID that there is no as subjectivity or objectivity applicable to them. 'These are MATERIAL and MENTAL phenomenon in a state of FLUX' without 'soul' in reality which are such stuff as DREAMS are made of resulting from misconception based on IGNORANCE, CRAVINGS, KAMMA and CONTACT. Whenever one is awakened to illusiveness of 'self', manifestation or voidness of phenomenon becomes clear and there remains no suffering or misery, this is RELAXATION OF TRUTH OF VOIDNESS

SENSATIONS: The feeling of sensation is the crucial junction from where one can take two paths going in opposite directions. If one keeps on reacting blindly to pleasant and unpleasant sensations one generates saṅkhāras of craving (desires) and aversion (dosa): One multiplies

misery. But by If one learns to maintain equanimity in the face of pleasant and unpleasant sensations one starts changing the habit pattern at the deepest level and starts coming out of misery. The sensations are the root.

The Buddha discovered a technique by which as soon as an impurity arises, you observe it, and you are out of it. Nothing can arise in the mind without a sensation in the body. This is the law of nature. So whenever passion or fear or depression arises there must be a sensation on the body. Every sensation, pleasant or unpleasant, gross or subtle, has the same characteristic, arising, passing away. So this particular defilement that has arisen is also impermanent. This is not eternal. Let me see how long it lasts. It can't overpower you because you are observing it objectively. It becomes weaker and weaker and passes away.

FEELINGS / SENSATIONS: Contact between EYE and FORM, EAR with SOUND signifies definition of contact with sense impression. Thus, due to EQUANIMITY of CONTACT with sense impressions suffering cannot arise. Thus, we can say that because of cessation of IGNORANCE there is cessation of SENSE IMPRESSIONS, as due to equanimity, FEELING also ceased to be, thus NO CRAVING or AVERSION arises, KAMMA or volitional act is not involved and thus no CONDITIONING (sankhara) arises, in parallel, meditator is guided by in-out breathing with mindfulness. This is contemplation of feeling in full sense.

THOUGHT: thought arises in relation to FEELING, thus sense impression (contact) gives rise to feeling and feeling give rise to perception and perception in turn give rise to thoughts. The meditator contemplates or meditates in such way, noticing arising falling away of phenomenon connected with feeling i.e. perception and thoughts, he clearly sees their voidness.

The thoughts must be abandoned with following wisdom, that they are illusion, devoid of self, dreamlike and are empty in essence, are impermanent and UNSATISFACTORY so why waste time on something that is just a delusion? Here WISDOM must be used to indulge in wholesome thoughts while avoiding thoughts that are unwholesome or futile.

CLINGING: Any craving or aversion to feeling or sensations must be avoided and one must strive to ABANDON CLINGING [CLINGING= feeling conditioned by craving or aversion] towards any feelings or thoughts, maintaining unshakeable equanimity to all phenomenon.

Clinging to Khanda's five aggregate is cause of suffering

Clinging to craving/attachment/pleasure is cause of suffering

Cessation of craving/attachment/forsaking it /giving it up, so in world of mind and matter this craving shall be eradicated and extinguished. Each stage in 5 aggregates and Thoughts, the craving shall be forsaken, abandoned. Rolling in thoughts of mental contents is pleasurable and this craving may be eradicated and extinguished.

EQUANIMOUS or Equanimity = No-Reaction — this is probably the most important word/teaching of the entire course of vipassana. Remaining “EQUANIMOUS” means to be able to SIMPLY OBSERVE both pleasant and unpleasant sensations and not react with craving or aversion. The ability to simply observe, and not react. Learning how to simply observe and not react is the learning how to remain EQUANIMOUS.

5 KHANDA's: He regards whatever phenomena there that are connected with 5 khanda's aggregates, form, feeling, perceptions, fabrications, & consciousness are void with no-self.

CLINGING = "this feeling is conditioned by CRAVING or AVERSION".

- The Blessed One said, "and which is the burden? 'The five clinging-aggregates,' it should be said. Which five? Form as a clinging-aggregate (Craving towards form), feeling as a clinging-aggregate, perception as a clinging-aggregate, fabrications as a clinging-aggregate, and consciousness as a clinging-aggregate: This, monks, is called the burden.

"And which is the carrier of the burden? 'The person,' it should be said. This venerable one with such a name, such a clan-name: This is called the carrier of the burden.

Mental Hindrances: These are, Doubt, sensual desires, ill will, restlessness & remorse, sloth and torpor or agitation. He who has not abandoned greed, hatred and delusion is a MARA's prisoner, captured in MARA's snares, subject to evil one's will and pleasures.

The meditator simply observes objectively whatever happens within the mind, whatever mental phenomenon, whatever Dhamma (mental contents), without becoming upset, he accepts whatever the mind contains at this moment: craving or aversion, sloth and torpor or agitation, guiltiness or sceptical doubts. And the law of nature is such that by observing them objectively, one automatically eradicates these hindrances.

When observing mental hindrances (as soon as they arise), the inner vision usually shall be pointed to brain location on top of head. Thus, in an example where one feels agitation due to some thoughts about some person, as soon as one observes and makes a note that 'agitation has arisen due to some thought', one also feels effect of agitation on some part of brain and an equanimous and objective observation of that area of brain along with awareness of specific mental hindrance eradicates the hindrance as soon as they arise.

One must be alert to Location of (top of head or brain), ARISING OF MENTAL HINDRANCE in case of MIND and location of ARISING OF SENSATIONS ANYWHERE ON BODY (usually chest, stomach or legs), and as soon as one observes the mental hindrance or sensation objectively, one eradicates these as per law of nature.

What does one contemplate on: Contemplating is to fix mind on phenomenon arising in the time of mindfulness practice, Contemplation is done on phenomenon and MENTAL contents (DHAMMA) and NOT ON SENSATIONS that arise on body, Sensations are observed with EQUANIMITY while mental contents and phenomenon [all interaction with outside world] are contemplated for impermanence, un-satisfactoriness and no-self resulting in abandoning of feeling and perception and clinging to them at all stages of dhamma . Contemplation is done on following:

- 1) 5 Hindrances 2) 5 aggregates affected by clinging 3) Six sense media / spheres 4) Four Noble truth of misery 5) contemplation of impermanence, fading away and cessation 6) "let go" of any clinging whatsoever 7) giving up of craving and of any sense of 'I' and 'mine'.

- 2) From that contemplation, we can learn "not to recoil from the real and not to be carried away by the unreal." We can say that "only suffering arises where anything arises and only suffering ceases" ceases.

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VIPASSANA: [Correct method to observe sensations and make them fade away]/Tinnitus/Migraine Resolution Method [10-APR-2020]

(HOW TO ALLEVIATE MISERIES/Meditating on impermanence, SENSATIONS / Objective observation)/Tinnitus/Migraine Resolution Method [10-APR-2020])

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Meditation is a one pointed concentration and objective observation of any object of meditation. Thus, one can meditate on breathe, water, air, sensations etc., and what is objective observation? An objective observer simply observes, all things as they are, without giving any opinion, or giving any emotional reactions maintaining absolute equanimity by not creating any craving or aversion towards object of interaction or meditation.

Buddha discovered that when one meditates on impermanence, one is able to alleviate the miseries. What is impermanence? SENSATIONS is the answer, and why does one feel miserable? When one is in a habit pattern of FEELING the SENSATIONS instead of observing them at subtle level, identifying the sensation as their own or 'mine', one accumulates miseries, and where do sensations arise? Sensations arise anywhere within or on surface of body, and when one is able to catch them as they arise, not identifying them as mine or self, and observes them as separate entity at subtle level, objectively, sensation becomes weak, thus instead of FEELING THE SENSATION one shall CULTIVATE THE HABIT TO OBSERVE THE SENSATION at subtle level, for the DURATION of sensation or till they become weak or fade away, and this OBJECTIVE and equanimous OBSERVATION of sensation is the way to eradicate misery.

The subtle level is the exact surface area of a body part from where sensations are emitting or in other words 'arising and passing away' rapidly. We use arising of sensations as a path to reach the exact body part area or subtle level where they are in continuous arising and passing away mode. **And how do we observe sensation?** Body part affected by sensation is scanned with mind's eye or inner vision, moving from one location to another (within body part area affected), piece by piece, one second here one second there, thus cover entire body part area affected by sensation, observing it with absolute equanimity. But here we use sensation as a path to penetrate and reach the body part at their exact location on skin that is emitting these sensations and observe that body part area at 'exact arising' of sensation through continuous, objective, and equanimous observation of the body part active with sensations.

The only reason one gets anxious or worried when dealing with sensations is because one starts to think of sensation as their own, and this illusion of sensation designated as "MINE" is responsible for miseries that follow on account of false attachment to these sensations. In reality sensation are not mine, have no-self, and are empty in essence. Just the AWARENESS that sensation are not yours, not mine, are empty having no-self and are separate phenomenon in a state of flux, and this knowledge or awareness is the one that will make you free from assault of sensations. As long as you do not consider sensations as yours there is no reason why they shall create any misery for you, as now you can simply abandon them by observing

them objectively and equanimously at subtle level from where they emit, instead of wallowing in them.

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- The arising of sensation on any part of body signals that affected body part is undergoing some change at atomic level. All one then has to do is to observe the affected body part area where sensations are exactly arising or alive, and this objective observation must be done for the duration of sensations that are active or alive due to any reason. When correcting a defilement or defect of a body part, one must hunt/search for any sensations that may exist on a subtle body part AREA and watch or observe exact arising of them to eradicate them. The exact arising of sensations must be observed along with body part at subtle AREA that is emitting these sensations to catch “exact arising of sensation at subtle level”.

And how do we observe sensation? Body part affected by sensation is scanned with mind's eye or inner vision, moving from one location to another (within body part area affected), piece by piece, one second here one second there, thus cover entire body part area affected by sensation, observing it with absolute equanimity. But here we use sensation as a path to penetrate and reach the body part at their exact location on skin that is emitting these sensations and observe that body part area at 'exact arising' of sensation through continuous, objective, and equanimous observation of the body part active with sensations.

And what is subtle or penetrative observation of sensation exactly at their arising or CONTACT? WHAT IS MEDITATING ON CONTACT?

Conditioned by CONTACT arises SENSATION, and what is conditional arising? Arising caused by craving or aversion, thus this CONTACT is conditioned. Thus, if we use sensation as a path and objectively observe affected area of body part where sensation exactly tries to make CONTACT, this objective and equanimous observation of CONTACT, REVERSES the sensation and you notice sensation fades away. This is known as subtle or penetrative observation of sensation exactly at their arising or CONTACT.

A sadhak MUST train them to ignore sensation and INSTEAD OBSERVE CONTACT where sensation touches body part affected by sensation. If you have learnt to observe exact contact moment when sensation makes contact with affected body part, you would have learn to eradicate sensation at the root. Thus, meditating on CONTACT one is able to alleviate misery from the root.

Just like during ANAPANA breathe observation at NOSE DOOR, you fix your mind's eye at nose door and not on breath, Similarly, when trying to weaken sensation, your mind's eye shall be fixed on EXACT CONTACT moment, to weaken the sensation.

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- Thus watching of sensation along with subtle level area of body part from where this exact area where sensations are active is an important part of observing sensations. To 'objectively observe the body part' and catch it exactly at location of 'exact arising and passing of

sensations' while the body part is emitting sensation is the path to eradicate the misery or mellow down sensations. For example, if I have a pain in knees, I would do a continuous observation of exact location of pain while walking or in motion, Or I may explicitly subject my body part to action which helps emit such sensations so as to enable us to do objective 'observation of body part at its exact arising of sensations', while sensations are being emitted.

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- SIMPLY KEEP YOUR ONE POINTED FOCUS OR OBJECTIVE [equanimous] OBSERVATION ON BODY PART AREA THAT IS ALIVE WITH SENSATIONS, TILL THE TIME SENSATIONS ARE STRONG OR MELLOWED DOWN OR ERADICATED. Depending on case by case, such continuous observation of affected part may be required from few minutes, few hours to several days in case the affected body part is emitting sensations due to any defect whether small or major, caused due to hurt or any complication of any kind.

- **For example, in case of Migraine** affected part of "head or brain", and in case of Tinnitus the affected part of "TMJ Area-T" and 3 inch jawline that connects to lower ear, may need objective observation every time the sensation is active and such observation are continued for several days till the problem of either migraine or tinnitus is corrected for good. One

simply starts to OBJECTIVELY observe (detached, unemotional, equanimous observation without any reaction) affected part of body where sensations are alive or active till the time they have mellowed down or disappeared. And how do we observe sensation? Body part affected by sensation is scanned with mind's eye or inner vision, moving from one location to another (within body part area affected), piece by piece, one second here one second there, thus cover entire body part area affected by sensation, observing it with absolute equanimity. But here we use sensation as a path to penetrate and reach the body part at their exact location on skin that is emitting these sensations and observe that body part area at 'exact arising' of sensation through continuous, objective, and equanimous observation of the body part active with sensations.

- Sensations arise, only to distract the mind and body to capture them into REALM of misery as per the characteristics of that sensation, and only way to STOP that is to objectively observe the part of body that is emitting these sensations and not fall into "MARA the evils one's" trap of wallowing in sensations.

Sensations are the way or the path to area of body part which is undergoing change with subtle arising and passing away that requires objective and equanimous observation for the duration of their active period. When correcting a defilement or defect of a body part, one must hunt/search for any sensations that may exist on a body part AREA and watch or observe exact arising of them to eradicate them. The exact arising of sensations must be observed along with body part AREA that is emitting these to catch "exact arising of sensation at subtle level". Thus watching of sensation along with subtle level area of body part from where this exact area is active is an important part of observing sensations.

And how do we observe sensation? Body part affected by sensation is scanned with mind's eye or inner vision, moving from one location to another (within body part area affected), piece by piece, one second here one second there, thus cover entire body part area affected by sensation, observing it with absolute equanimity. But here we use sensation as a path to penetrate and reach the body part at their exact location on skin that is emitting these sensations and observe that body part area at 'exact arising' of sensation through continuous, objective, and equanimous observation of the body part active with sensations.

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Correction of a damage or impurity of a body part or brain:

While DHAMMA sensations (mental contents like sensations of anxiety, fear, panic, anger etc.) are eradicated as soon as they arise and are immediately observed objectively, GROSS sensations require continuous observation of body part from where sensations arise, but here we use sensation as a path to penetrate and reach the subtle body part area that is emitting these sensations and observe that body part area and 'exact arising' of sensation through continuous, objective, and equanimous observation of the body part active with sensations. And how do we observe sensation? Body part affected by sensation is scanned with mind's eye or inner vision, moving from one location to another (within body part area affected), piece by piece, one second here one second there, thus cover entire body part area affected by sensation, observing it with absolute equanimity. But here we use sensation as a path to penetrate and reach the body part at their exact location on skin that is emitting these sensations and observe that body part area at 'exact arising' of sensation through continuous, objective, and equanimous observation of the body part active with sensations.

A DEFILEMENT (sankhara) or IMPURITY of a body part may be described as, a body part that is emitting sensations (sensation of misery of any kind) due to any reason. For example sensations of anxiety, fear, panic etc. (DHAMMA sensations) are defilements of brain, while sensation of pain, cut, itch, fatigue or blurriness in case of eye, walking posture disabilities, are defilements of GROSS SENSATIONS that exists on body part afflicted with damage of any kind.

My Note: defilements are nothing but reactions towards sensations stored inside body --- so you have all reactions towards sensations stored in body since childhood till now....meaning all reactions you gave to sensations (anxiety, panic, itching, pain are example of sensations). So now, if you give new reactions of EQUANIMITY or NO REACTION to sensation as they arise again, then you get released from those sensations as now they are re-programmed to give no reaction. That is the crux of vipassana, to release from old incorrect habit of reaction to new no-reaction to those sensations or being equanimous to them

Thus, for example when GROSS sensation of pain of itching starts, one must penetrate the sensation and reach the subtle area of skin or body part from where these sensations arise and thus objectively observing them at root of exact arising, one eradicates them or weaken them, and all such objective observation at subtle level are continuous and equanimous, till the time sensations have weakened or stopped.

THUS, in order to correct any body part, we subject that body part to its natural function (seeing, watching TV in case of eyes, hearing audio in case of ears or tinnitus, walking in case of legs, etc.) and when that body part starts to emit sensations [sensations due to any defilement that exists in that body part, for example fatigue and blurriness in case of eye defilement, tinnitus voices defilement in case of TMJ (Area-T as in picture) and 2-3 inch jawline area that connects to lower ear that is emitting neuronal activity aka tinnitus, pain in legs due to any reason etc., due to any defilement, we use sensations that arise due to defilement as a path to penetrate and reach body part area that is emitting the GROSS sensation and observe that body area of body part along with 'exact arising' of sensations thereof, continuously [several hours and all days if required], till the defilement has reduced, mellowed down or disappeared.

Such objective observations of defilement in method described above, may be undertaken for eyelids and eyebrows while watching TV, or reading for EYES, TMJ area-T and 2-3 inch jawline that connects to lower ear in case of tinnitus voices, Legs in case of Pain, stomach in case of any stomach issues. Simply bring the body part to required action so that the DEFILEMENT comes up on the surface in the form of SENSATIONS, then simply “close your eyes and use inner vision” to use arising sensation (sensation of pain, discomfort, fatigue, vibrations etc.) as a path to reach the surface of body part that is emitting these sensations and continue to observe from several minutes to several hours and if required, all days, thus making sure that objective observation of body part and its arising sensations has eradicated the defilement for good.

Also 🌸 as per laws of VIPASSANA, You should avoid any visual or translated image of the part of the body you are scanning. Observing or scanning for sensation ON visual / translated image of body part is a wrong method and will not give you any result.

THUS, When walking/sleeping or sitting positions 24/7:

START WITH OBSERVING HEAD LOCATION for few minutes to stop flow of thoughts. Observe sensations from few seconds to a minute, being felt or are arising, on body part from Head to Toe and up to soles of feet,

DURING OBSERVATION of SENSATIONS at the root, the “THUMB RULE is to OBSERVE THEM AND NOT SUFFER THEM”

IF YOU FEEL TOUCH OF CLOTH, start observing body part that was touched by CLOTH

IF YOU FEEL TOUCH OF ATMOSPHERIC AIR, start observing every body part that was touched by AIR

IF YOU FEEL MOSQUITOE BITE, start observing body part that is ALIVE WITH SENSATION OF ITCH due to MOSQUITOE BITE

If you feel PAIN OF ANY SORT, start observing body part that is ALIVE WITH SENSATION OF PAIN due to ANY REASON whatsoever.

If you feel the SWEAT, ignore the sensation of sweat but start observing the body part that is affected by sweat.

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If your TOE was hurt due to RAPID CONTACT with earth or any object, Ignore the sensation of pain or numbness or any active sensation on toe, but instead start observing the toe location alive with sensations till the time sensation of pain etc are gone or mellowed down. This may required few minutes of OBJECTIVE observation.

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If you feel SENSATION OF FEVER, ignore the sensation of FEVER but start observing the body part that is affected by FEVER.

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If you feel SENSATION OF HIGH BLOOD PRESSURE, ignore the SENSATION OF HIGH BLOOD PRESSURE but start observing the body part that is affected by SENSATION OF HIGH BLOOD PRESSURE.

And so on.....

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THE TRAINING TO OBSERVE AGFFECTED BODY PART instead of WALLOVING OR SUFERING IN SENSATION WILL RID US OF MISERY OF ANY KIND since the MIND now is TRAINED TO OBJECTIVELY OBSERVE THE AFFECTED BODY PART instead of attending to SENSATION THAT HAS ARISEN.

And how do we observe sensation? Body part affected by sensation is scanned with mind's eye or inner vision, moving from one location to another (within body part area affected), piece by piece, one second here one second there, thus cover entire body part area affected by sensation, observing it with absolute equanimity. But here we use sensation as a path to penetrate and reach the body part at their exact location on skin that is emitting these sensations and observe that body part area at 'exact arising' of sensation through continuous, objective, and equanimous observation of the body part active with sensations.

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An “objective observer” simply observes, all things as they are, without giving any opinion, or giving any emotional reactions. He sees all SENSATIONS AS SENSATIONS, without identifying them as GOOD or BAD, without differentiating between two sensations.

**** WE USE INNER VISION to do objective observation of sensations affected body part ****

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“EQUANIMOUS or Equanimity” = No-Reaction — this is probably the most important word/teaching of the entire course of vipassana. Remaining “EQUANIMOUS” means to be able to observe both pleasant and unpleasant sensations and not react with craving or aversion.

The ability to simply observe, and not react. Learning how to simply observe and not react is the learning how to remain EQUANIMOUS. This also becomes way of life, as the key to living a happy life is remaining equanimous and not reacting to the various up's and down's that we experience in our day to day lives

. **** All meditations are performed with EYE's CLOSED and in STILL (not in motion) positions only ****

**** WE USE INNER VISION to do objective observation of sensations affected body part ****

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HOW TO GET RID OF MENTAL DEFILEMENTS (ANXIETY, FEAR, ANGER etc.) FROM THE ROOT In JUST FEW DAYS.

AS LEARNT THROUGH TECHNIQUES OF VIPASSANA (26- July-2021)

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The Buddha discovered a technique by which as soon as an impurity arises, you observe it, and you are out of it. Nothing can arise in the mind without a sensation in the body. This is the law of nature. So, whenever passion or fear or depression arises there must be a sensation on the body. Every sensation, pleasant or unpleasant, gross or subtle, has the same characteristic, arising, passing away. So, this particular defilement that has arisen is also impermanent. This is not eternal. Let me see how long it lasts. It can't overpower you because you are observing it objectively. It becomes weaker and weaker and passes away.

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Before we learn how to eradicate mental issues like anxiety, panic, fear, anger etc. let's first understand what tool you need to learn: --->>

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OBJECTIVE OBSERVATION: An objective observer simply observes [using mind's eye or inner vision, or open eye], all things as they are, without giving any opinion, or giving any emotional reactions. He sees all SENSATIONS AS SENSATIONS, without identifying them as GOOD or BAD, without differentiating between two sensations, knows that 'sensations are the outsider, 'not mine' and are phenomenon in a state of flux, arising and passing away.

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SENSATIONS: Whatever happens in mind, has reaction on body in the form of sensations, thus mind and matter (body) are both connected by sensations. One cannot be anxious without generating sensation of anxiety on body, similarly, one cannot be angry without generating sensation of anger on body.

Thus, sensations overlap the field of mind and matter or one can say INTERSECT of MIND AND BODY is SENSATION. Observation of sensation and their eradication destroys the common link (intersect aka sensation) and one is relieved of defilement of mind by OBJECTIVELY observing sensation with EQUANIMITY.

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And how do we observe sensation? Body part affected by sensation is scanned with mind's eye or inner vision, moving from one location to another (within body part area affected), piece by piece, one second here one second there, thus cover entire body part area affected by sensation, observing it with absolute equanimity. But here we use sensation as a path to

penetrate and reach the body part at their exact location on skin that is emitting these sensations and observe that body part area at 'exact arising' of sensation through continuous, objective, and equanimous observation of the body part active with sensations.

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So, in case of ANXIETY, you may have sensations in stomach or chest which give you feeling of anxiety, similarly in case of FEAR, you may get effect on body in form of spine chills, feeling in chest and stomach that tell you that your body is undergoing effect of fear generated by mind.

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EQUANIMITY: Here a sadhak with their mind's eye or inner vision, simply observes effect of sensation on body, all body parts affected by sensations of any type, and when observing so, a sadhak does not create either craving or aversion towards that sensation, does not form any opinion, being aware, he simply observes them for few seconds up to a minute. This objective observation makes sensation weak and sadhaks is relieved of mental defilement after such few more objective observation.

Thus, with knowledge of SENSATION's, OBJECTIVE OBSERVATION and EQUANIMITY, a sadhak can take up the task of ridding themselves of defilement of mind (anxiety, fear, anger etc.) of any type. Please remember that ONLY DHAMMA sensations [MENTAL CONTENTS, or mental defilements] can be removed through this method. The GROSS sensations like cut, wound, pain, mosquito bite etc require penetrative observation that will explained later.

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EXAMPLE 1: (Getting rid of defilement of feeling trapped or phobia of any kind)

Let's now consider an example where a person who "" feels trapped"" when confined to a small space. For example, some people have a "" phobia of lift"" and they feel anxious when ever they have to take a lift to go to a certain floor of building.

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Now, there are two ways to handle this, either one wait for situation that causes anxiety and then being alert enough, one starts to objectively observe those sensations to rid one of mental defilement **OR** in other case a PERSON can take up following "SIMULATION" of a situation that cause anxiety or panic or phobia.

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Since SENSATION is a link between mind and body and objective observing of sensations rid us from mental defilements, we need to make these sensations alive by undergoing exact situation that cause these sensations to come up on surface of body when faced with situation of anxiety or phobia of any kind and those sensations specific to mental defilement (phobia of lift or anxiety when confined to a small space feeling trapped). And how do we observe sensation? Body part affected by sensation is scanned with mind's eye or inner vision, moving from one location to

another (within body part area affected), piece by piece, one second here one second there, thus cover entire body part area affected by sensation, observing it with absolute equanimity. But here we use sensation as a path to penetrate and reach the body part at their exact location on skin that is emitting these sensations and observe that body part area at 'exact arising' of sensation through continuous, objective, and equanimous observation of the body part active with sensations.

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Since the issue here is of feeling trapped when confined to a small space like inside lift, one can simulate similar conditions in a safe way and do following to get rid of them from the root.

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For this example, let's take a small space like bathroom [imagine this to be a lift]

1)

One enters the bathroom; closes the door. May not latch the door in case one is fearful of being trapped.

2)

Now, once inside bathroom, door closed, imagine that you are inside lift and trapped and lift has stopped.

3)

Now, you see that mental defilement of being inside lift and feeling trapped starts to create flow of sensation on body. As soon as sensations arise on body, one shall immediately turn their attention to body part being affected by sensation of anxiety or fear.

.

Now SIMPLY OBSERVE all sensations that arise with absolute equanimity. Just observe, do not form an opinion, do not analyse them, do not create craving(desire) or aversion (hatred) of any kind, simply observe the sensations and their effect on body part being affected at that time. If there are multiple body part affected at the same time, start observation with sensation that is MOST INTENSE. Observe for few seconds to a minute, move to another body part affected by sensation again observe for few seconds to a minute and thus scan all body parts that were affected by sensation when undergoing such trauma or simulation of that situation that causes anxiety or phobia.

And how do we observe sensation? Body part affected by sensation is scanned with mind's eye or inner vision, moving from one location to another (within body part area affected), piece by piece, one second here one second there, thus cover entire body part area affected by sensation, observing it with absolute equanimity. But here we use sensation as a path to penetrate and reach the body part at their exact location on skin that is emitting these sensations and observe that body part area at 'exact arising' of sensation through continuous, objective, and equanimous observation of the body part active with sensations.

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4)

Simply observe maintaining ABSOLUTE EQUANIMITY, whatever sensation arise anywhere on body

5)

After one observed sensations of being trapped in toilet with equanimity one is released of sankhara or defilement of of being trapped, one is totally released.

6)

One now knows, that all he has to do is to observe sensations in case phobia returns;

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Similarly, one who is ALWAYS AWARE of arising of SENSATION on body 24/7, and one learns to observe them with equanimity, one is able to get rid of defilement of any kind on daily basis and thus, in just few days or weeks one is free from most mental defilements as one has learned to simply observe them as soon as they arise, which makes such defilements weak and they simply go away for ever.

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BODY SCAN or BODY SWEEP (NSIGHT MEDITATION)

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SADHAK can do several quick body sweeps / body scan that takes just few seconds (around 5 seconds for one body sweep, top to bottom or bottom to top, front and back side together) for entire body sweep, sweeping front side and back side (180 degree or 180°) at the same time through entire body, staring at back of head, top of head, top to bottom up to feet's and bottom feet up to top head, sweeping and scanning from front and back side at the same time, several times for at least 5 minutes.

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A BODY SCAN shall be performed for each organ as a whole or holistically, meaning when scanning or sweeping hands, one shall scan the hands 180° (180 degree) front side and back side together through mind's eye. Similarly, when scanning a torso [neck to abdomen], one shall scan the entire torso front back at the same time.

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WHEN, one starts to get vibrations all over body, its job of SADHAK to maintain ABSOLUTE EQUANIMITY and they shall OBJECTIVELY observe these vibrations, by sweeping through entire body using mind's eye, front and back side together [180°] at the same time [top to bottom and bottom to top], OR observe each organ piece by piece, one second here and one second there, thus scanning entire organ one at a time.

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WHEN doing observation that requires long time, one shall keep the experience of scanning or sweeping through body AFRESH, by moving piece by piece, one second here next second there, at the area of organ being scanned or observed. One can SWIYCH between holistic scan [body sweep] and piece by piece scan to keep the experience AFRESH when doing body scan.

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How the PERCEPTION OF SELF (SANKHARA) WAS FORMED? (Teachings of DHAMMA, VIPASSANA)

How to eradicate perception of self

----- MY NOTE: _-----

If there is a SADHAK, 'RAHULA', who went to a monastery and he was given a new monastery name 'ANANDA', and now whenever 'RAHULA' is called by name 'ANANDA' he immediately responds, thus a '**NEW PERCEPTION OF SELF**' (ANANDA) is formed. The interaction of RAHULA with MONASTRY HEAD can be contemplated as a **PHENOMENON** that occurred that day.

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In monastery on that day, he was given new name (aggregate, SANKHARA in vipassana) and following aggregate ('**ANANDA**') was formed as part of our **CONSCIOUSNESS**:

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What are the five aggregates of the self?

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The five aggregates or heaps are:

form (or material image, impression) (rupa)

sensations (or feelings, received from form) (vedana)

perceptions (samjna)

mental activity or formations (sankhara) or fabrications

consciousness (vijnana).

.

Form (he, RAHULA, heard voice with his new name)

Feeling and **perception** (of new self)

Formation ('**ANANDA**')

Consciousness (become aware of new self ANANDA, OR COGNIZED)

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Now, Let's consider following:

5 KHANDA's: He regards whatever phenomena there that are connected with 5 khanda's aggregates, form, feeling, perceptions, fabrications (formation), & consciousness are void with no-self, contemplating the void and unsubstantial nature of the aggregates in this manner.

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Thus, each element of 5 KHANDA's is **void** or **no-self** in itself, but all **TOGETHER** as '**ONE aggregate**' of 5 element of KHANDA ('ANANDA'), it forms a '**perception of self or a sankhara**'.

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Thus, a PERCEPTION OF SELF ('ANANDA') was formed.

How do we get rid of this perception of this new SELF or aggregate ('ANANDA')?

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Now, what is '**contemplating**'? to contemplate all phenomenon [all interactions with outside world] as impermanent and unsatisfactory, in addition to being contemplated as empty or VOID or NO SELF. Mental contents and phenomenon [all interaction with outside world] are contemplated for impermanence, un-satisfactoriness and no-self resulting in abandoning of feeling and perception and clinging to them at all stages of dhamma.

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which is '**comprehension**'? Any ending of passion [craving or attachment], ending of aversion, ending of delusion (aka indulging in imaginary and unwholesome thoughts). This is called comprehension."

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And then the MASTER says, • "Even so, monks, whatever isn't yours: Let go of it. Your letting go of it will be for your long-term welfare & happiness. And what isn't yours? Form isn't yours... Feeling isn't yours... Perception... Fabrications (formations)... Consciousness isn't yours: Let go of it. Your letting go of it will be for your long-term welfare & happiness."

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12 links

DEPENDENT ORIGINATION

(PATICCA SAMUPPADA)

6. Reverse Order of Dependent Origination to explain the Cessation of Suffering

- i) Without Ignorance, there are no Volitional Activities (formations).
- ii) Without Volitional Activities (formations), there is no Consciousness.
- iii) Without Consciousness, there are no Mentality and Matter.
- iv) Without Mentality and Matter, there are no Six Sense Bases.
- v) Without the Six Sense Bases, there is no Contact.
- vi) Without Contact, there is no Feeling.
- vii) Without Feeling, there is no Craving. (THIS IS the link between mind and body)**
- viii) Without Craving, there is no Clinging.
- ix) Without Clinging, there is no Becoming.

- x) Without Becoming, there is no Birth.
- xi) Without Birth, there is no Decay, Death and Suffering.

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What is the conditioned arising method?

Ans: Conditioned by ignorance are the formations; conditioned by the formations, consciousness; conditioned by consciousness, name-form; conditioned by name-form, the six-sphered-sense; conditioned by the six-sphered-sense, contact; conditioned by contact, feeling; conditioned by feeling, craving; conditioned by craving, clinging; conditioned by clinging, becoming, conditioned by becoming, rebirth; conditioned by rebirth, decay, death, sorrow, lamentation, pain, grief and despair spring up. Such is the origin of this entire mass of il

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Thus in above case;

Conditioned by IGNORANCE, a FORMATION in form of 'ANANDA' aggregate or sankhara or perception of new self was formed.

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Conditioned by the formations 'ANANDA', consciousness was cognized to be aware of NEW SELF

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and then when one **CLINGS** to **FEELING** OF this NEW **FORMATION**, one has caused '**BECOMING**' i.e., "**arising of PERCEPTION OF NEW SELF**" in this case,

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This BECOMING is cause of **BIRTH** or **RE-BIRTH**, which must now go through entire cycle of birth and death.

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What is **RE-Birth** here?

That, RAHULA has now to live another life of ANANDA also, as that will have a new cycle of birth, re-birth and death.

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As per **12 dependent links**, **SENSATION (FEELING)** is the common link that connects mind and matter (body) and thus the cause of new perception of self (ANANDA), and once this link is broken one is free from perception of self {ANADA in this case}. Thus, as soon as one let go of feeling of new self ('ANANDA') as 'MINE', one has broken the perception of new self and thus is free from sankhara of this new self.

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Thus, a SADHAK, CONTEMPLATES that a sankhara or AGREEGATE (5 khanda) in form of "ANANDA" is not **MINE**, is '**not ME**' or **I**, in doing so he COMPREHENDS aggregate with new self 'ANANDA'; and

ends any passion or delusion towards this new SELF (ANANDA') and is free from new perception of self of being known as 'ANANDA'

how to handle THOUGHTS in VIPASSANA:

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The thoughts that only you see through mind and no one else can see them, how can they be true, thus they are just an illusion created by mind that is not in control. But the effect of thought on mind-body are real and hence one shall dwell in such a way when it comes to thoughts:-

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That,

- The thoughts must be abandoned with following wisdom, that they are illusion, devoid of self, dreamlike and are empty in essence, are impermanent and UNSATISFACTORY so why waste time on something that is just a delusion?

Here WISDOM must be used to indulge in wholesome thoughts while avoiding thoughts that are unwholesome or futile.

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That,

All unwholesome thoughts are CONDITIONED by Craving, aversion or DELUSION and as soon as the craving and delusion behind the thought is understood, they remain their naked without any essence and are diminished due to awareness of foolishness of indulging in them.

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**** BUT if one is NOT ABLE to stop train of thoughts, ONE SHALL KEEP EQUANIMOUS MIND so that effect of THOUGHTS DOES NOT create more sankhara on your body.**

As thoughts continue to arise, one must continue to remain equanimous and objectively observe any arising of sensation on body due to thoughts, and catch them at their exact arising on body parts so that sensations that arise on accounts of thoughts become weak and do not create either craving or aversion effects on body.

That,

One shall strive to remain in PRESENT MOMENT (through ANAPANA breathe observation meditation) by observing breathe at NOSE DOOR, and such mindfulness will eventually sharpen the mind and will train the mind to remain in PRESENT MOMENT.

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All ABOUT SENSATIONS, Middle Path, Delusion, INSIGHT MEDITATION and MARA

HOW TO ALLEVIATE OR REDUCE ANY TYPE OF SUFFERING (27-Nov-2020)

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There are sensations for everything that tell us that some things have been sensed by body. For example, touch of a cloth is a sensation which tell us that cloth has touched us. Similarly, there is a TOUCH OF AIR, Touch of Flame, Touch of sun light, touch of ICE etc.

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Then, there are SENSATIONS that arise out of body part, for example mosquito bite causes sensation of itching to arise, touch of flame give rise to sensation of burn, a cut by knife on body part release sensation of cut at that location of body part etc.

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Then, there are sensations that arise on account of medical issue or due to hurt to body. For example, person inflicted with High blood pressure issue had specific sensations that arise on body parts affected by HIGH BP, person who has hurt himself due to collision with outside object may be facing PAIN SENSATION's that are ARISING out of affected body parts, person inflicted with fever has specific sensations that cover the body.

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Thus, SENSATION are either ARISING from affected body parts or being FELT due to TOUCH with outside objects or contact with nature or due to any complication of a body part outside or within.

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NOW, the misery is only 10% of real while 90% due to mental reaction to them. That means at any given time misery that is generated on account of reaction to SENSATION is just 10% real while 90% felt catapulted due to response towards them by individuals.

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While "MARA, the EVIL ONE" keeps us busy between reaction of either CRAVING OR AVERSION towards any phenomenon we interact, mind keep's us busy in DELUSION in the form of ROLLING in UNWHOLESOME THOUGHTS, similarly SENSATIONS on body keep us busy and on their arising we start to WALLOW in them, suffer the FEELING caused by them, and thus multiply the MISERY due to wrong reaction towards them.

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While being in MIDDLE PATH of neither craving nor aversion towards any interaction with phenomenon, outside object or person ALLEVIATES or minimises the creation or birth of a misery to a greater extent, similarly DELUSION OF ROLLING IN THOUGHTS is avoided with help of WISDOM that all UNWHOLESOME thoughts are unsatisfactory, impermanent, are an illusion and dreamlike, have NO SELF, and thus why waste time in them? WISDOM is used here to ROLL ONLY IN WHOLESOME THOUGHTS which require planning of any sort. When walking or sitting, if one OBJECTIVELY observes HEAD LOCATION, one is able to stop flow of thoughts immediately.

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Finally, LAST BUT NOT THE LEAST, ANY ARISING or FEELING OF SENSATIONS are used as PATH to reach their EXACT ARISING on BODY part and exact LOCATION and the BODY PART THAT IS ACTIVE with SENSATION is OBSERVED OBJECTIVELY and EQUANIMOUSLY. In this case we GET PAST SENSATION that are arising and reach the body part behind where these sensations are active and arising and are being felt. If YOU MAKE A MISTAKE OF GETTING INVOLVED WITH SENSATIONS that are active on affected body part, then YOU WILL START TO ROLL IN THEM, WALLOW IN THEM and THUS WILL BE RESPONSIBLE FOR MULTIPLYING THE MISERY OF BODY PART by MANY FOLDS.

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The subtle level is the exact surface area of a body part from where sensations are emitting or in other words 'arising and passing away' rapidly. We use arising of sensations as a path to reach the exact body part area or subtle level where they are in continuous arising and passing away mode. **And how do we observe sensation?** Body part affected by sensation is scanned with mind's eye or inner vision, moving from one location to another (within body part area affected), piece by piece, one second here one second there, thus cover entire body part area affected by sensation, observing it with absolute equanimity. But here we use sensation as a path to penetrate and reach the body part at their exact location on skin that is emitting these sensations and observe that body part area at 'exact arising' of sensation through continuous, objective, and equanimous observation of the body part active with sensations.

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THE RIGHT WAY TO ALLEVIATE MISERY DUE TO ARISING OF SENSATION on BODY PART DUE TO ANY REASON is BY JUST ABANDONING OR IGNORING THE SENSATION, but also using the SENSATION as a PATH TO REACH THEIR EXACT ARISING On BODY part and "observe body part AREA that is active with sensation", observing OBJECTIVELY AND EQUANIMOUSLY.

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THUS, WE MAKE IT A HABBIT TO IGNORE SENSATIONS and instead 'OBJECTIVELY observe affected body part AREA that is active with sensation'. The CONTINUOUS TRAINING OF OBSERVING AFFECTED BODY PART AREA DURING ARISING OF ANY SENSATION's will TRAIN OUR MIND TO IGNORE SENSATION and instead observe affected body part area and thus will help alleviate misery.

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AT THE ROOT of body part active with sensation, there exists nothing but vibrations, and hence behind every sensation that is arising or being felt, body part area is undergoing change in the form of vibrations and hence when we penetrate sensations and observe vibrations instead, we eradicate the misery from the root. Thus, instead of observing "the sensation of any type", we penetrate the sensation to go to the root and observe the exact arising at body part.

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TO illustrate it more, when you see several birds (sensations) perched on a tree (body), One shall observe not the birds, but observe at the exact location where birds feet are making contact with Tree, and observe that contact point with absolute equanimity. Similarly to illustrate it with another example, when an INSECT is perched on your hand, you must ignore the insect and start to observe the contact of insect (Touch of insect) to your skin and show absolute equanimity to the 'feeling of TOUCH' of insect to your skin by not creating either craving or aversion towards it.

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The affected body part area with active sensations is observed equanimously and objectively for ENTIRE DURATION for which sensations are either arising or being felt due to touch.

AND HOW DO WE ALLEVIATE SENSATION that are result of PAST actions? In this case one shall bring the affected part to same incident that caused arising of that particular sensation so that this time when the similar incident causes the SENSATIONS TO ARISE, we are now prepared to ignore them and instead observe them at their exact arising, at the root where sensations make contact with body part, and observing thus will eliminate them from root.

Previously, due to wrong reaction to them we either created craving or aversion towards their arising and thus SENSATIONS WERE COGNISED AS MISERY and became part of our mind-matter (body), but since now with their new arising we are using wisdom here to observe them objectively at the root, this time they are cognised by mind-body as NEUTRAL SENSATIONS and thus this type of sensations do not cause us misery.

THE THUMB RULE here is NOT TO WALLOWS IN SENSATIONS but OBJECTIVELY OBSERVE AFFECTED BODY PART AREA that is alive with sensations, AS SOON AS THEY ARISE. ((HINDI-SENSATION KO BHOGNA NAHIN HAI, SIRF SENSATION SE AFFECTED BODY PART AREA KO SIMPLY OBSERVE KARNA HAI)). We are not supposed to WALLOWS IN SENSATION BUT SIMPLY OBJECTIVELY OBSERVE THEM at the root where sensations make contact with body part.

WHILE ANAPANA MEDITATION of breathe watching at NOSE DOOR is done STRICTLY in SITTING OR STILL POSITION's ONLY, INSIGHT MEDITATION or SENSATIONS OBSERVATION may be PERFORMED 24/7, when walking, sitting, sleeping or during any awakened stage.

In ANAPANA MEDITATION of breathe observation (without missing even a single breathe), we SIMPLY FOCUS our attention where mind's eye is fixed exactly at NOSE DOOR and Inhale and exhale is automatically observed as a whole, as one unit, as breathe enters or flushes out..

Similarly, SENSATION observation on body parts shall be made a routine part of life. When walking or sitting, if one OBJECTIVELY observes HEAD LOCATION from behind or scans head location piece by piece, one is able to stop flow of thoughts immediately. THE TRAINING TO OBSERVE BODY PART area active with sensation instead of WALLOWS OR SUFFERING IN SENSATION WILL RID US OF MISERY OF ANY KIND since the MIND now is TRAINED TO OBJECTIVELY OBSERVE THE AFFECTED BODY PART instead of attending to SENSATION THAT HAS ARISEN. TO illustrate it more, when you see several birds (sensations) perched on a tree (body), One shall observe not the birds (sensations), but equanimously observe at the location where birds feet are making contact with Tree Part (body part active with sensation).

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INSIGHT MEDITATION OR OBJECTIVE AND EQUANIMOUS SENSATION OBSERVATION is done as follows: ->>

(WE WILL IGNORE THE SENSATION that has just arisen, but use SENSATION AS A PATH TO REACH AFFECTED BODY PART AND OBSERVE THAT LOCATION for few seconds to a MINUTE depending on case by case)

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WE USE INNER VISION to do objective observation of sensations affected body part. REMEMBER This, that, if you make a mistake of NOT ABANDONING OR IGNORING the SENSATIONS and start to give attention to sensation that arise on body due to any reason, then you will start to suffer or WALLOW in them and will increase your misery. YOU MUST DO ENTIRE BODY SCAN AFFECTED OR ALIVE WITH SENSATION. SENSATION USUALLY affect a portion of body part and in some case various portion across body part and all those affected body parts must be observed when ever body part is affected by any sensations. USUALLY just few seconds to a minute or two observation of affected body part is required if one catches the arising of sensation on their exact arising.

And how do we observe sensation? Body part affected by sensation is scanned with mind's eye or inner vision, moving from one location to another (within body part area affected), piece by piece, one second here one second there, thus cover entire body part area affected by sensation, observing it with absolute equanimity.

. **** WE USE MIND's EYE or INNER VISION to do objective observation of sensations affected body part ****

Thus when inflicted with sensation of PAIN, we are not observing PAIN, but instead OBJECTIVELY observing affected body part area active with sensation of pain

Thus when inflicted with sensation of ITCH, we are not observing ITCH, but instead observing affected body part area active with sensation of itch

Thus when inflicted with sensation of FEAR, we are not observing FEAR but instead observing affected body area's/part that is ENGULFED WITH FEAR

Thus when inflicted with sensation of ANXIETY, we are not observing ANXIETY but instead observing affected body part that is ENGULFED WITH ANXIETY

All mental sensations (DHAMMA sensations) like fear or anxiety or anger shall be objectively observed as soon as they arise and are being felt on body, to eradicate them instantly, while GROSS sensations like cut, itch, pain require PROLONGED penetrative observation at the root where gross sensations are making contact with body part area.

And so on.....

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THUS, When walking/sleeping or sitting positions 24/7:

START WITH OBSERVING HEAD LOCATION for few minutes to stop flow of thoughts. Observe sensations from few seconds to a minute, being felt or are arising, on body part from Head to Toe and up to soles of feet,

DURING OBSERVATION of SENSATIONS at the root, the “THUMB RULE is to OBSERVE THEM AND NOT SUFFER THEM”

IF YOU FEEL TOUCH OF CLOTH, start observing body part that was touched by CLOTH

IF YOU FEEL TOUCH OF ATMOSPHERIC AIR, start observing every body part that was touched by AIR

IF YOU FEEL MOSQUITOE BITE, start observing body part that is ALIVE WITH SENSATION OF ITCH due to MOSQUITOE BITE

If you feel PAIN OF ANY SORT, start observing body part that is ALIVE WITH SENSATION OF PAIN due to ANY REASON whatsoever.

If you feel the SWEAT, ignore the sensation of sweat but start observing the body part that is affected by sweat.

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If your TOE was hurt due to RAPID CONTACT with earth or any object, Ignore the sensation of pain or numbness or any active sensation on toe, but instead start observing the toe location alive with sensations till the time sensation of pain etc are gone or mellowed down. This may require few minutes of OBJECTIVE observation. And how do we observe sensation of PAIN in case of hurt? Body part affected by sensation is scanned with mind's eye or inner vision, moving from one location to another (within body part area affected), piece by piece, one second here one second there, thus cover entire body part area affected by sensation, observing it with absolute equanimity.

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And what is subtle or penetrative observation of sensation exactly at their arising or CONTACT ? Conditioned by CONTACT arises SENSATION, and what is conditional arising? Arising caused by craving or aversion, thus this CONTACT is conditioned. Thus, if we use sensation as a path and objectively observe affected area of body part where sensation exactly tries to make CONTACT, this objective and equanimous observation of CONTACT, REVERSES the sensation and you notice sensation fades away. This is known as subtle or penetrative observation of sensation exactly at their arising or CONTACT.

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If you feel SENSATION OF FEVER, ignore the sensation of FEVER but start observing the body part that is affected by FEVER.

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If you feel SENSATION OF HIGH BLOOD PRESSURE, ignore the SENSATION OF HIGH BLOOD PRESSURE but start observing the body part that is affected by SENSATION OF HIGH BLOOD PRESSURE.

And so on.....

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THE TRAINING TO OBSERVE AFFECTED BODY PART instead of WALLOWING OR SUFFERING IN SENSATION WILL RID US OF MISERY OF ANY KIND since the MIND now is TRAINED TO OBJECTIVELY OBSERVE THE AFFECTED BODY PART instead of attending to SENSATION THAT HAS ARISEN.

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An “objective observer” simply observes, all things as they are, without giving any opinion, or giving any emotional reactions. He sees all SENSATIONS AS SENSATIONS, without identifying them as GOOD or BAD, without differentiating between two sensations. ** WE USE INNER VISION to do objective observation of sensations affected body part **

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“EQUANIMOUS or Equanimity” = No-Reaction — this is probably the most important word/teaching of the entire course of vipassana. Remaining “EQUANIMOUS” means to be able to observe both pleasant and unpleasant sensations and not react with craving or aversion.

The ability to simply observe, and not react. Learning how to simply observe and not react is the learning how to remain EQUANIMOUS. This also becomes way of life, as the key to living a happy life is remaining equanimous and not reacting to the various up’s and down’s that we experience in our day to day lives

. ** All meditations are performed with EYE's CLOSED and in STILL (not in motion) positions only **

** WE USE INNER VISION to do objective observation of sensations affected body part **

HOW TO RESPOND TO A MISERY that is created on body (Gross Sensations)

A misery in the form of a gross sensation on body part is cognized into mind-body in the following form split into AGGREGATE known as 5 SKANDHA's (FORM, FEELING OR SENSATION, PERCEPTION, REACTION, consciousness) and who is the carrier of burden or misery? It is NAME_FORM (PERSON) who is carrier of misery aggregated in to 5 SKANDHA's.

That means all our burdens or miseries are stored in subconscious in the form of aggregate that has 5 khanda's in the form of (FORM, FEELING OR SENSATION, PERCEPTION, REACTION (formations), consciousness). Thus, we are nothing but name-form (person) with a mind-body and aggregates (all stored sense impression or reactions or miseries) and CONSCIOUSNESS is the one that drives us for the duration of our lives.

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Thus, if there is PERSON ('NAME-FORM') with a MISERY that is in 'FORM' of WOUND and is active with 'SENSATION' of PAIN due to any reason, depending on how NAME-FORM (PERSON) forms 'PERCEPTION' of PAIN (Craving [good], aversion [bad] or NEUTRAL) and GIVES 'REACTION' based on perception, then that REACTION gets CONGNISED into 'CONSCIOUSNESS'(sub) accordingly.

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Thus, if a PERSON is able to maintain stress due to any misery at lowest level by responding with absolute equanimity by not creating any craving or aversion towards misery, and learns to become an observer instead of sufferer, is able to alleviate misery to great extent.

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Thus, in general when a name-form (person) is inflicted with misery in the form of gross sensation on any part of body outside or within, the name-form (person) undertakes OBJECTIVE INSIGHT MEDITATION in the form of BODY PART SCAN by objectively observing the MISERY with ABSOLUTE EQUANIMITY making sure NOT to create either

craving or aversion towards body part that is active with sensation of misery is able to alleviate misery to a greater extent.

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For this name-form (person) either sits in secluded place or takes a walk in a secluded place. He then Stops all unwholesome thoughts by objectively observing head location for a while and then starts and maintains ABSOLUTE observation of body part active with sensation and continues to observe it with absolute equanimity and makes sure that the observation is NEUTRAL and does not create craving or aversion towards the sensations of misery that are arising on an afflicted body part. Such an observation may be done for hours or days depending on the case,

The subtle level is the exact surface area of a body part from where sensations are emitting or in other words 'arising and passing away' rapidly. We use arising of sensations as a path to reach the exact body part area or subtle level where they are in continuous arising and passing away mode.

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And how do we observe sensation? Body part affected by sensation is scanned with mind's eye or inner vision, moving from one location to another (within body part area affected), piece by piece, one second here one second there, thus cover entire body part area affected by sensation, observing it with absolute equanimity.

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But here we use sensation as a path to penetrate and reach the body part at their exact location on skin that is emitting these sensations and observe that body part area at 'exact arising' of sensation through continuous, objective, and equanimous observation of the body part active with sensations.

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** WE USE MIND'S EYE or INNER VISION to do objective observation of sensations affected body part **

REAL LIFE EXAMPLE WHERE DHAMMA VIPASSANA techniques WERE APPLIED with WISDOM OF SAMPAJANA (UPDATED 12- Aug- 2021)

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""The right way to observe breathe"" is to observe "BREATHE THAT FLOATS EXACTLY OUTSIDE NOSE DOORS. Or in other words you are observing INHALE and EXHALE that happens JUST OUTSIDE NOSE DOOR's (both nostrils)

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And how do we observe sensation? Body part affected by sensation is scanned with mind's eye or inner vision, moving from one location to another (within body part area affected), piece by piece, one second here one second there, thus cover entire body part area affected by sensation, observing it with absolute equanimity. But here we use sensation as a path to penetrate and reach the body part at their exact location on skin that is emitting these sensations and observe that body part area at 'exact arising' of sensation through continuous, objective, and equanimous observation of the body part active with sensations.

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And what is subtle or penetrative observation of sensation exactly at their arising or CONTACT? WHAT IS MEDITATING ON CONTACT?

Conditioned by CONTACT arises SENSATION, and what is conditional arising? Arising caused by craving or aversion, thus this CONTACT is conditioned. Thus, if we use sensation as a path and objectively observe affected area of body part where sensation exactly tries to make CONTACT, this objective and equanimous observation of CONTACT, REVERSES the sensation and you notice sensation fades away. This is known as subtle or penetrative observation of sensation exactly at their arising or CONTACT.

A sadhak MUST train them to ignore sensation and INSTEAD OBSERVE CONTACT where sensation touches body part affected by sensation. If you have learnt to observe exact contact moment when sensation makes contact with affected body part, you would have learn to eradicate sensation at the root. Thus, meditating on CONTACT one is able to alleviate misery from the root.

Just like during ANAPANA breathe observation at NOSE DOOR, you fix your mind's eye at nose door and not on breath, Similarly, when trying to weaken sensation, your mind's eye shall be fixed on EXACT CONTACT moment, to weaken the sensation.

.+++++ **Understanding 4 noble truth, equanimity, objective observation, IMPERMANENCE (anicca).**

With example of how to observe mosquito bite (ITCHING), we learnt 4 noble truth, equanimity, objective observation, IMPERMANENCE (anicca).

A mosquito bite (itching) was understood as MISERY, any arising of craving or aversion towards this misery (mosquito bite) was abandoned and CESSATION of misery i.e. fading away of itching was REALIZED through continuous Objective observation (that simply observes) of ITCHING by

maintaining absolute EQUANIMITY. Once the itching faded away after few minutes it was understood that sensation of ITCHING was IMPERMANENT and if one does NOT REACT and shows absolute EQUANIMITY, SENSATION FADE AWAY on their own.

.++++ LET GO to aggregates of self, objective observation of a phenomenon

With example of SARAH aka [bully or boss], we learn to "let go" of FORM that is SARAH, feeling or thought that is SARAH, perception that is SARAH and any reaction or volitional act that is SARAH. You shall avoid TALKING (Verbal volitional act) about SARAH with your friends, colleagues at office and at home or with anyone whatsoever, and just concentrate on task at hand assigned by SARAH.

You shall also OBSERVE SENSATIONS and mental hindrances that arise on account of interacting with a person causing misery, and release them when interacting with SARAH

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With example of phenomenon or interaction where a person ignored you although you were working for him or her, you did not create craving or aversion by JUST BEING an OBJECTIVE observer and not going to ANALYZE why he or she behaved like this?

At the same time, you were alert to arising of any sensation on account of this and observe them and release them.

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This you did as per your wisdom of 'SAMPAJANA', i.e. any creation of craving or aversion w.r.to any phenomenon (interaction) is the cause of BECOMING i.e. BIRTH of a NEW MISERY. By becoming an objective observer and maintaining equanimity you have prevented a birth of misery thus..

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QUESTION: how do I stop aversion for a person for which I have strong negative feelings?

My Answer:

A thought or vision about person continues to haunt us who has been not good to us in some way but sampajana and wisdom that any aversion I allows to create, then it will be me who will feel miserable as any aversion will create a new sankhara or defilement and once a sankhara is created it will continue to haunt me and make me miserable.

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Thus, as soon as thought arises of that person I continue to 'let go' of any aversion or feeling towards that person and thus save myself from creating a new sankhara or defilement and subsequent misery to myself.

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Thus, a wisdom that any aversion I create for any one then I will be the first victim continues to guide me not to create any aversion for anyone.

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Just let go of feeling of aversion with this wisdom. **OR, one can start observing breathe THAT FLOATS exactly outside nose doors whenever you feel unstable or lost and can not stop aversion being created. The Inhale and exhale that happens just outside nose door has to be observed with equanimity**

But if I was not alert enough to 'not create' feeling of aversion, then I switch to observing sensation as soon as aversion arises on my body; and thus, objective observation of sensation that arises due to aversion will weaken the sensation and subsequent aversion. An objective observer does not analyse, does not create opinions, he simply observes, when meditating on breathe or contemplating on any phenomenon or thoughts.

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He is also aware of danger of creating a sankhara or defilement and knows that all objects of dhamma vipassana must be observed as they appear with a blank or neutral mind that is full of awareness of meaning of objective observation and equanimity.

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++++ Scanning the mind and body for mental hindrances ill will, and thoughts

A Sadhak or a PERSON, as soon he wakes up and scans his state of mind and body. In doing so he understands if he is affected MENTAL HINDRANCE "AVERSION" or "ill will" due to some phenomenon of interaction that is bothering him. This ill will or aversion may then cause PERSON to go into train of thoughts where in thoughts, he tries to fight that person because of which aversion has arisen.

This is a vicious cycle and a person continues to be in STATE OF AVERSION and SUBSEQUENT THOUGHTS where he interacts with same phenomenon or person multiple times in thoughts. Now, if one applies DHAMMA then one knows that cause of AVERSION is not the phenomenon or outside person or outside object, he know that cause of aversion or ill will is ARISING OF MENTAL HINDRANCE 'ill will' or 'aversion', and thus with this wisdom he LET's GO of any ill will towards the person or outside objects and then starts to CONCENTRATE or MEDITATE on SENSATION OF AVERSION or MENTAL HINDRANCE that is affecting him and thus he finds that MIND or HEAD is affected by this ill will, and so he OBJECTIVELY OBSERVES head location affected by mental hindrance "agitation or aversion", till the time sensations or hindrance has weakened.

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SADHAK must take AN OATH to REMAIN OBJECTIVE OBSERVER when APPLYING PRINCIPALS of DHAMMA. That means he must NOT ANALYZE, must not give any opinion to any phenomenon or during meditating on breathe or during vipassana body scan, he must remain an objective observer throughout the process of applying dhamma.

All the analysis etc. can be done when he is finished applying dhamma processes.

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.+++ When one feels unstable or in doubt

WHEN in DOUBT or when a person feels unstable, he shall stop all processes of DHAMMA and shall observe breathe as follows:

one can start observing breathe THAT FLOATS exactly outside nose doors whenever you feel unstable or lost and cannot stop aversion being created. The Inhale and exhale that happens just outside nose door has to be observed with equanimity.

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Once you understand that sensation and mental hindrance are the real cause and not outside person, you will be at peace and then all you have to is observe these to eradicate them.

+++ EQUANIMITY at SUPERFICIAL or SURFACE level v/s equanimity at ROOT

The EQUANIMITY that one shows by letting go of "form, feeling, perception, and fabrication", is a equanimity at SUPERFICIAL or at surface level, although that is also the path suggested by dhamma teachings.

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But when you observe sensations, then you are showing equanimity at subtle level and eradicating misery from at the root and thus, destroying the seeds of sankhara from root.

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Thus, in an example where one is able to let go of form that is SARAH the bully, perception that is SARAH the bully, and so on.... but then there are thousands such SARAH's or JOHN's who are bully or cause misery to others, and so if you error and do not let go of all feelings and perceptions for them then you will be miserable again. But when you have learnt to observe sensations then you are not worried about Lizzy, Mandy or anyone else who is causing you misery.

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All then once has to observe and be aware of sensation or mental hindrance that arise on mind and body and observing them with equanimity, one eradicates them from the root.

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But when you observe sensations then you are showing equanimity at subtle level and at the root thus destroying the seeds of sankhara from root

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Also, SADHAK, MUST REMAIN an OBJECT OBSERVER, when experimenting with tool of DHAMMA:

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CORRECTING BREATHING DISORDER / COLD / COUGH / ASTHMA [UPDATED 10-AUG-2021]

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Breathing disorder and bronchial path disorder is responsible for cold/ cough / Asthma/ Anxiety issues. If one works to open up entire bronchial path with help of breathing exercises that oxygenate the body along with DILATING the bronchial path, will help eliminate cold, cough, sneezing and Asthma issue in just few weeks. Direct Inhale of BREATH AIR inside nose is the cause of hyperventilation hence breathe air may be restricted up to Nose tips/both oval shaped nose doors, if one is having cold cough issues. Also, **ONE MAY STOP MILK CONSUMPTION TO STOP COLD COUGH ISSUES.**

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There is a SINGLE BREATHE METHOD which if followed daily, then there may not be any need for any breathing exercises. The cold cough issues are due to breathing disorder where one is inhaling in excess and thus hyperventilating. **The right way to observe breathe is to observe "BREATHE THAT FLOATS EXACTLY OUTSIDE NOSE DOORS. Or in other words you are observing INHALE and EXHALE that happens JUST OUTSIDE NOSE DOOR's (both nostrils)**

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**** During Inhale / HOLD / Exhale breathing exercises or breathing exercise of any type and also during regular other body exercise, this type of breathe observation may be used to enhance oxygen levels. The breathe observation of this type is done only during exercises and when body is in STILL position. One shall not use this type of breathe observation when body is in motion. All breathing exercises are performed in sitting or standing position which is motionless or still. ****

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Normally a breathing disorder causes anxiety/asthma issues:

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Following breathing meditation MUST be done at least 15-20 minutes daily, one must do at least 5-10 minutes of this breathing meditation before sleep every day. A person can do this meditation for 5 minutes when ever one is free all days several times till the issue of breathe disorder is resolved:

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++++ Meditation steps to cure breathing disorder of any type.

SIT IN A COMFORTABLE POSITION ON CHAIR OR FLOOR and RELAX.

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One shall FIRST FIX their inner vision or mind's eye, EXACTLY at NOSE DOOR. If one is able to SEE NOSE DOOR with eyes closed (using mind's eye, or open eye), then one has correctly FIXED their mind's eye vision. One shall train them in such a way that they are able to see nose door through mind's eye or open eyes during entire meditation or breathing exercise duration.

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The INHALE and EXHALE shall AUTOMATICALLY COME to nose door, hence NO force or regulation of breathe is necessary once one has FIXED their mind's eye at nose door. All then one has to do is to **“OBSERVE BREATHE THAT FLOATS EXACTLY OUTSIDE NOSE DOORS”**. Or in other words you are observing INHALE and EXHALE that happens JUST OUTSIDE NOSE DOOR's (both nostrils)

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CONTINUE TO, **“OBSERVE BREATHE THAT FLOATS EXACTLY OUTSIDE NOSE DOORS”** FOR AT LEAST 10-15 minutes during each sitting.

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Do this step above just before sleeping for at least 5-10 minutes every day. Do several such sittings in a day that may last 2 to 10 minutes.

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Breathing exercise THAT WILL HELP DILATE BRONCHIAL PATH to permanently cure Cold / Cough/ Asthma/ Anxiety etc.

STAND OR SIT in a relaxed upright position. This must be done in morning, empty stomach, just before you have started any other exercise. One may do this in evening also in beginning few weeks. keep your mouth shut always.

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Any time **AFTER** 'next EXHALE', **HOLD or PINCH your NOSE** with index and thumb fingers, keeping your mouth shut,

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Start counting 1001, 1002, 1003 (1001, is one second, count each second)

HOLD TILL MAXIMUM, till the time you cannot hold anymore. (You must increase your hold time gradually to minimum of 45 seconds)

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YOU MUST Hold till **STRONG URGE TO BREATHE**.

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Finally, Release your nose, keep your mouth shut, and CONTINUE TO “**OBSERVE BREATHE THAT FLOATS EXACTLY OUTSIDE NOSE DOORS**” FOR AT LEAST 30 seconds to a minute after you have release your nose after hold above. **Or in other words you are observing INHALE and EXHALE that happens JUST OUTSIDE NOSE DOOR’s (both nostrils) for at least 30 seconds to a minute after every such release of nose after HOLD.**

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Repeat above steps at least 2 times more, and do this exercise at least 5 days a week.

**** All breathing exercises are done in sitting or standalone positions only**

**** Never Inhale through mouth and always keep your mouth shut when doing breathing exercises. When NOT Exercising, the inhale may be restricted up to NOSE TIPS (both oval shaped nose doors) to avoid hyperventilation issues, that means breathe process shall be always brought back to nose tips/nose doors and inhale may be restricted up to just outside nose tips/nose doors ****